OF THE VVOOD CALLED GVAIACVM, THAT HEALETH THE FRENCHE POCKES, AND also helpeth the goute in the feete, the stone, the palsey, lepzee, dzopsy, fallyng euyll, and o= ther dyseases.

¶ Londini in ædibus Thomæ Berthe= leti typis impress. Cum Pri= uilegio ad imprimen= dum solum.

ANNO.M.D. XXXIX.

24 . XII . 33

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¶ The preface of Thomas Paynell chanon of Warten abbey, translatour of this boke.

Not longe agoe after I had translated into our englysshe tonge the boke called Regimen sanitatis Salerni, I happened beyng at London to talke with the prynter, and to enquire of hym, what he thought, and how he liked the same boke: and he answered, that in his mynde, it was a boke muche necessary and very profitable for them that take good hede to the holsome teachynges, and warely followed the same. And this muche farther he added therto, that so farre forthe as euer he conlde here, it is of euerye man very well accepted and allowed. And I sayde, I pray god it may do good, and that is all that I desyre. And thus in talkyng of one boke and of an other, he came forthe and sayde: that if I wonlde take so muche peyne as to translate into Englysshe the boke that is intitled De medicina guaiaci, & morbo gallico, writen by that greate clerke of Almayne Ulrich Hutten knyght, I shulde, sayd

he, doo a very good dede. For seyng it is sothe, as this great clerk wryteth of thi[s] medicine Guaiacum (for he hym selfe hathe had the very experyence therof) howe nedefulle and how benefyciall to the common wealthe were it? For almoste into euery parte of this Realme this moste foule and peynefulle dysease is crepte, and many be sore infected therwith. Whan he had sayde thus his fantasye, and that I hadde bethoughte me, and well aduysed his wordes, I aunswered: If I thoughte it wold doo good, I wolde take the peyne with all my verye herte, and it were muche greatter: and yet (sayde I) I feare me, it be as muche or more than I am able to accomplysshe. For I doubte, whether I may come to the clere vnderstandyng therof or not: It is in erneste a matter straunge enough to translate, not onely for the names of herbes, and other dyuers thynges therein conteyned, but also for the phrase and eloquente style. But what so euer aunswere I made hym, I fynallye determyned to translate the sayde boke as I haue doone in dede, not so well I am sure, so playnely and so exquisytely as many other coulde, if they wolde vouchesafe to take the peyne: but yet I truste I haue not muche erred from the true meanyng

wyng of the authoure. And I saye not the cõtrary, but some wordes haue I left barely englysshed, and some not at all, but they be suche as are by those names in latyn vsually knowen to phisicions, without whose counsell (specially those that be approued and knowen to be syngularly learned in phisycke) I wold counselle no man to be bolde either to practise or receyue any medicine.

¶ At Marten Abbey. Anno domini. 1533.

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¶ Of the orderyng of Guaiacum in medycyne. Cap. vii. fol. 12.
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By reason of the diete onely, that is apoynted in this disease. Cap. xv. fo. 55.

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¶ How this medicine shal helpe this disease, and whether it healeth men sodeinly or els by leysure. Cap. xviii. fo. 59.

¶ What power the wodde Guaiacum is of, and what dyseases it helpethe besyde the pockes. Cap. xviiii. fo. 62.

¶ What kynde of diseases this medycine of Guaiacum hathe taken from the autour of this boke. Cap. xx. fo. 65.

¶ As touchyng the order of kyuyng after this cure is paste, what he that is healedde ought to eschewe and obserue, is shortely described. Cap. xxvi. fo. 68.

¶ Thus endeth the Table.

¶ The begynnyng of the frenche pockes, and why it hath dyuers names. Cap. i.

IT hathe pleaſed god, that in our tyme ſyckeneſſes ſhoulde aryſe, whiche were to our forefathers (as yt maie bee well coniectured) vnknowen. In the yere of Chryſt. 1493. or there about, this foule and moſte greuous diſeaſe began to ſpredde amonge the people, not in Fraunce, but fyrſte at Naples in the frenchemens hoſte, whereof it toke his name (whiche kept warre vnder the frenche kynge Charles) before hit appered in any other place. By whiche occaſion the frenche menne, puttyng from theim this abhorred name, calle it not the frenche pockes, but the cuyll of Naples, reckenyng it to theyr rebuke, if this peſtilent diſeaſe ſhoulde bee named the frenche pockes. Not withſtandyng the conſent of all nacions hathe obteyned, and we alſo in this booke wylle calle it the frenche pockes, not for any enuie that we beare to ſo noble and gentyll a nacion, but bycauſe we fere, that all men ſhoulde not vnderſtande, if we gaue it any other name.

¶ At the fyrste ryſyng therof ſome menne ſuperſticionſly named it menyn ſyckneſſe, of the name (I knowe not) of what ſaynt. Some accompted it to come of Jobs ſcabbe, whom this ſyckeneſſe (I thynke) hath brought in to the numbre of ſayntes. Some iudged it to be the infirmitee, wherewith the monke Enager was greued, through immoderate colde and eatyng of rawe meates, whan he was in deſerte. And therfore he alſo was ſought from farre countreyes, with great reſorte of men, offeryng gyftes habundantly at his chappelle, whiche is in Weſtrike. And bycauſe the name of ſaynte Enager was not knowen amonge the common people of Almayne, they called it Fyacres ſickenes for Enagers. Not enquyryng what the lyues of theſe were, but onely bekened, that theſe coulde helpe theim. Suche opinions hadde the people, and thus they dydde ryſe: There was ymages offered and hanged before ſaynte Roche, and his olde ſores were newe remembred, whiche thyng if it were doone of a godly mynde, I dooe not reproue, but if it were doone, that thoſe might get auantage that were the inuentours therof, I meruayle that diſceyte ſhoulde haue place in ſo greate dyſcomforte and ſorowe, and in ſo

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myſerable deſtruction of mankynde.

¶ But the diuines dydde interpretate this to bee the wrathe of god, and to bee his punyſſhemente for oure euyll lyuyng. And ſo dyd openly preache, as thoughe they, admytted into that hye counſaylle of god, had there learned, that menne neuer lyued worſe, or as who ſaythe, in tat goldeay worlde of Auguſtus and Tiberius, whan Chriſte was here on erthe, moſte myſche ous diſeaſes dydde not begynne: or as who ſayth, that nature hathe no power to bryng in newe diſeaſes, whiche in all other thynges maketh greatte chaunges: or as who ſaythe, that within ſhorte tyme in our dayes (bycauſe menne bee nowe of good lyuyng) the remedy of Guaiacum is founde for this ſickeneſſe. So well theſe thynges doe agree, whiche theſe mennes myndes, that declare god (as they thynke) doe preache vnto vs. Than began the phiſitions buſyneſſe, whiche ſerched not, what ſhoulde take away this diſeaſe, but what was the cauſe thereof, for they myghte not abyde the ſyghte of it, muche more they abſteyned from touchyng. For whan it fyrſte beganne, it was of ſuche fylthynes, that a man woulde ſcarcely thynke this ſickeneſſe, that nowe reygneth, to bee of that kynde. They were

ſykes, ſharpe, and ſtandyng ouke, hauyng the ſimylitude and quantitee of acornes, from whiche came ſo foule humours, and ſo greate ſtynche, that who ſoo euer ones ſmelled it, thought hym ſelfe to be enfecte. The colour of theſe puſſhes was darke greene, and the ſyghte therof was more greuouſe vnto the pacyent than the peyne it ſelfe: and yet theyr peynes were as thoughe they hadde lyen in the fyre.

¶ This diſeaſe, not longe after his begynnyng, entred into Germania, where it hath wandred more largely, than in any other place: whiche thyng I dooe aſcribe vnto our intemperaunce.

¶ They whiche than toke counſayle of the ſterres, propheried, that euyll not to endure aboue. vii. yeres, wherin they were dyſceyued, if they mente of this dyſeaſe and all the iuel that commeth therof: but if they mente it of the forſayde moſte fylthy kynde, whiche cometh of hym ſelfe, and not onely of infection, but throughe the corrupcion of the ayre, or the ordinaunce of god: thanne were they not dyſceyued. For it taryed not longe aboue the. vii. yere. But the infyrmytee, that came after, whiche remayneth yet, is nothyng ſo fylthy. For the ſores at ſometymes benne

fytel

lyttell, not so hye nor so harde. And somtyme there is a certayne brode creppyng scabbe, for this venym entreth deper, and bryngeth forth more diseases.

¶It is thought, this kynde nowe adayes to growe in no person, but throughe infection by defylyng of hym selfe, whiche thyng especially happeneth by copulacion. For it appereth manifestly, that yonge chyldren, old men, and other, whiche are not gyuen to the bodyly lust, ben verie seldome enfected therwith. And the more that man is gyuen to wantonnesse, the sooner he is infected. And as they lyue, that ben taken therwith, soo other it shortely leaueth theim, or longe holdeth theim, or vtterly consumeth theim. For it is very easy vnto the Italyans and Spanyardes, and to suche as lyue soberlie, but throughe oure surfettyng and intemperate lyuyng, it dothe longe contynue with vs, and greuously doth vexe and chafe vs.

¶The caules of this dileale. Cap. ii.

The phisicions haue not yet certeynlie diffyned the secrete causes of this dysease, although they haue longe and peinfully with great varietee serched therfore,

But in this thyng all doe agree, whiche is very eupdente, that throughe some vnholsome blastes of the ayre, whiche were at that tyme, the lakes, fountaynes, flouddes, and also the seas were corrupted, and therof the earthe to receyue poyson, The pastures to be enfected, venemous vapurs to come downe from the ayre, whiche kyuyng creatures (in drawyng the brethe) receyued. For this disease was founde in other beastes lyke as in meune. The astrologers fetche the cause of this infirmytee frome the sterres, saiyng, that it procedethe of the coniunctions of Saturne and Mars, whiche was not longe before, and of. ii. eclypses of the sonne: and they dooe affyrme, that by these sygnes they myghte perceyue many colerike, and flumatyke infirmytees to folowe, whiche shoulde long continue, and slowely departe, as Elyphancia, lepree, tetters, and all yll kynde of scabbes and boyles, and what so euer euylles deformethe and vnfassionethe the bodye, as the goute, palsey, sciatyca, ioyntache, and other lyke daungers. And that these thynges shuld chaunce rather in the northe parte, by reasone of this sygne Aquarius, wherin fell the fyrste eclypse: And in the weste parte by reason of the sygne Piscis, in the whiche fell the laste eclypse. But the phisicions affyrme this sick-

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nes to come of yll and haboundant humours, as of coler blacke adust yelowe, and flume salte or adust, and that of one of these alone, or of certaine, or els of all these myngled, whose sharpnesse, strykyng to the outwarde partes of the body, burneth and dryeth the skynne, and fyllethe it ful of scabbes, but that which cometh of rawe heuy and grosse humours, they saye is driuen into the ioyntes, and causeth greate peyne in them, and to arise knobbes and swellynges, and knottes to gether, and the skyn to ryuell, and more ouer the head to ake: wherby the beautie of the body is clene altered and gone. Some breuely concludyng, say, that this infirmitee cometh of corrupte, burnt and enfect bloud. And all these thynges where in doubtful disputaciō, the nature therof not yet knowen: but nowe it is knowen, they be also approued, For in myne opinion this sicknesse is no other thyng, but a postumacion and rottyng of vnpure bloud: the whiche after it begynneth to drye, tournethe into swellyng and harde knobbes, the whiche thyng procedeth of the lyuer corrupte.

¶ To knowe more of the nature or qualytees of this infirmitee, shulde be very tedious and harde to iudge. For we see in our tyme, what dyuers concertacions and o=

opinyons haue benne to boldelie dyſputed: and what peyne the phiſicions haue taken therin, ſens the begynnyng there of. The phiſicions of Germanie, for the ſpace of. ii. yeres, medled with ſuche diſputacion, and yet whan I was but a boye, they vnderſtoke to heale me: but what profite came therof, the ende hath ſhewed, not withſtandyng they were bolde to medle with ſtraunge drogges and ſpices, and to myngle and myniſter many thynges, whiche they ſhoulde not haue mynyſtred. And I remembre, they forbode me to eate peaſon. For in ſome places there growe certayne wormes in theim with wynges, of the whiche hoggeflesshe was thought to bee infected, bycauſe that beaſte ſpecyally was diſeaſed eyther with this, or els with an other not muche vnlyke vnto this.

¶ Into what diſeaſe the frenche pockes are tourned. Cap. iii.

The peynes of this dyſeaſe alredie reherſed are in manner no peynes to the greſes that folowe therof: for this dyſeaſe turneth it ſelue into great inconuenience and peyne: In ſo

ſo muche that all maner of ſyckenes, hauyng or cauſyng any peyne in mans ioyntes, ſemeth to be conteined therin. For fyrſt there is ſharpe ache in the ioynctes, and yet nothyng appeareth: afterwardes the gatheryng to geither of humours cauſethe the membres to ſwell. But after that ſuche vyle matter is waxed harde, than a man ſhall fele the vehemente peynes therof. This is the fyrſt commyng therof. For it ſemeth to edyfie and fortyfie a caſtell, there to reſte a longe ſeaſon, and thens to diſperſe and caſte into euerie parte of the body all maner of ache and peynes.

And the longer the ſayde ſwellynges tarie from rottyng and ryppyng, the more peyne ſhall the paciente ſuffre. And aboue all other peynes of this infyrmytee, this is the vyolenteſt, and that troubleth manne mooſte. I my ſelfe hadde ſuche a lyttell knobbe, and ſwellyng aboue my lefte hele in the inner ſyde, the whiche after it was indurate and harde, by the ſpace of. vii. yere, coulde by noo power of oyntementes, or any maner lappynges and chearyſhynges be made ſofte, or cauſed to putryfie and rotte, but contynued ſtylle lyke a boane, Vntylle that by the helpe of Guaiacum it vaniſſhed away by lyttell and lyttell. This thyng as touchyng women re-

stethe in theyr secret places, hauyng in those places littell prety sores full of venemous poison, being very dangerus for those that vnknowyngly medle with theim. The whiche sicknes goten by suche enfected women, is so much the more vehement and greuouse, how much they bee inwardlye poluted and corrupted. By this the senowes, at somme tymes, dooe slake and waxe harde agayne, at sometyme they shrinke, and some tyme the sickenesse turneth it selfe into the gout, or into the palsey, or into apoplexi, and infecteth many one with lepree. For it is thought, that these infyrmities be very neighboures one to an other. And that for many reasones, whiche are common to bothe euilles. They that bee taken with pockes, often tymes become lepres, and often tymes throughe the sharpnes of theyr peynes they shake and queuer as men in a feuer.

¶ After all this there buddeth out and appere smalle holles and sores, whiche tourne theim selfe into cankers and phistuls, or continuall sores: and the more they putrifie, the more they diminishe the bone. And whan the boanes be putrified and corrupte, the paciente throughe longe continuaunce of sickenes, waxeth leane, for the fleshe consumethe awaye, and there remaygneth but onely the skynne to

couer

rouer the boanes wythall: and through this many a one chaunceth to be thisiques, the whiche inwardly bee full of corrupcion. Besyde all this, oute of thys infirmytee flowethe an other, whiche some men doe calle cacesia, the whiche fylleth a mans fleshe and also his skyn full of water: Some haue sores in theyr bladder, and often tymes many mennes lyuer and stomake is vtterly consumed by this infirmytee. And in this thyng theyr opinion is fals, that saye, that the gatheryng to gether of humours, and swellynges wrinkels and knottes come not of the nature of thys infirmitee, but that it chaunceth onely to those that haue bene rubbed and annoynted with oyntmentes made with quick siluer. I am sure the moste parte of the phisicions of Almaine bee of this opinion, but yet they haue bene disceyued in this sickenesse, as they be in many other. For I knowe it for a suretie, there be some, that haue hadde these infirmytees and syckenesses, whiche were neuer noynted with quicke syluer, as I haue hadde experience in my father Ulriche de Hoten.

¶ Howe men at the begynnyng resisted this infirmytee the frenche pockes. Cap. iiii.

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Han the phiſicions were thus amaſed, the ſurgions came forward in the ſame errour, and put to theyr handes: and fyrſte they beganne to bourne the ſores with hote irons. But for as muche as it was an infynite labour, to touche theim all, they wente aboute to aduoyde theim by oyntmentes, but dyuerſe menne vſed dyuers pontmentes, and all in vayne, excepte he added quicke ſiluer therto, they beate for this vſe the pouders of myrre, of maſtique, of ceruſe, of Bayberyes, of alam, bollie armenie, cinaber, of veermelon, of corall, of bourned ſalte, of ruſtie braſſe, of leddroſſes, of ruſt of yron, of Roſen, of Turpentyne, and of all maner of beſte oyles, oyle of bey, oyle of pure roſes, and terebinthium, oyle of gyneper, of greate effecte, oyle of ſpyke, ſwynes greace, fatte of oye feete, and butter made ſpecially in May, talowe of goates and hartes, virgins hony, pouder of red wormes dried into duſt, or conſumed with oyle and beaten, camfere, euforbium, and caſtory: and with ii. or iii. of theſe foreſaide thynges myngled to gether, they anoynted the ſicke mans ioynctes, his armes,

his

his thyes, his backe bone, his neke boane, with other places of his body. Some annoynted them ones a day, some twyes, some thryes, some foure tymes. The pacyente was shutte in a stufe, kepte with contynuall and feruente heate. some. xx. and some. xxx. hole daies: And some were layde in a bedde within the stewe, and anoynted, and couered with manye clothes, and were compelled to sweate. Parte of theim at the seconnde anoyntyng beganne to faynte meruaylously. But yet the oyntment was of suche strengthe and effecte, that what so euer dysease was in the hier parte of the bodye, it drewe into the stomake, and from thens vp into the brayne, and thens the dysease auoyded bothe by the nose and the mouthe, that dyd put the pacient to such peine, that excepte they toke good hede, theyr tethe fell oute, all theyr throtes, theyr tongues, theyr roffes of the mouthes, were full of sores, theyr lawes dydde swelle, theyr teethe were leused, and contynually there auoyded the moste stynkyng skomme and mater, that coulde be, and what soo euer it ranne vppon, by and by it was polluted and infected, where by theyr lyppes so touched, gathered soores, and within foorthe theze chekes were greuously peyned. All the place, where

they

they were, dyd stynk. Whiche maner of curyng was so peynfull, that many had leuer die than so to be eased. How beit scantly the hundreth person was eased, but shortly after fell down agayne: so that his ease dured very few days. Whereby men may esteme, what I suffered in this dysease, that proued this maner of curyng a. vi. tymes, with great ieopardy and peryll, wrastlyng with this euyll. iy. yeres. And yet in the meane tyme takyng what so euer thyng was thought to withstande and resiste it. For we vsed bathes and herbes lapped about theim, and drinkes and cotesies. And for this we hadde arsnicke, inke, calcyntum, verdegres, or aqua fortis, whiche wrought in vs so bytter peine, that they might bee iudged very desyrous of lyfe, that had not leuer die than so to prolong theyr lyfe. But those curynges were most bytter and peinefull, whiche were made with ointementes. And was also so muche the more daungerous bicause the ministers of it knewe not the operacion therof. For the surgions onely dyd not vse it, but euery bolde felowe went aboute playyng the phisicion, gyuyng to all maner of menne one ointemente, eyther as he had sene it ministred to other, or as he had suffered it hym selfe. And so they healed all menne with one medy-

cine,

dine, as the prouerbe sayth, One woo for both the feete. If ought happened amys to the sicke, for lacke of good counsayle, they wist not what to do or say. And these men tormenters were suffred to practise on all persones what they wolde while the phisicions were done as in an vniuersale errour and ignorance. And so with out order, or rule, with tourmente of heate and sweat plentie, all were cured after one facion, without regarde of tyme, habyt, or complection. Nother these ignorante anoynters had not so muche knowladge, as with lapes to take away the mattier, whiche caused the euyll, or to diete theim, or appoint any diuersitee of meate, but at lengthe the matter must come to thys poynct, that they should lose theyr teethe, for they were losed, theyr mouth was all in a sore, and through coldenesse of the stomake and fylthy stenche, they loste appetite. And all thoughe theyr thyrste was intollerable, yet founde they no kynde of drinke to helpe the stomake: Many were so fyght in theyr brayne, that they coulde not stand: and some were brought in to a madnes: and not onely theyr handes trembled and shoke therwith, but also theyr feete and all the body. some mumbled in theyr speakyng as longe as they lyued, and coulde haue no remedy.

And

And many I haue sene die in the myddell of theyr curyng. And one I knowe dyd so his cure, that in one daie he kylled. iii. husbande menne, throughe immoderate heate whyche they suffred paciently, shutte within an hote stewe, trustyng that they shoulde the sooner obteygne theyr helthe, tyll throughe vehemente heate theyr hertes fayled theym, and perceiued not them selfe to die, and so thei were wretchedly stifled. Other I sawe die, whan theyr throtes were swollen in the entrie, that fyrst the fylthy matter, where they shoulde haue auoyded in spittyng, coulde fynde no way out, and at length theyr breathe was lyke wyse stopped: and an other sorte, whan they coulde not pysse. very fewe there were, that gat theyr helth, and they passed through these ieopardies, these bitter peynes, and euils.

¶ What helpe I vsed in this sickenes. Cap. v.

A Soften as I was annoynted, to kepe these euylles frome my mouthe, that customably came, I vsed onely alam, whiche I kepte in my mouthe, rollyng it fromme

one

one syde to an other, vntyll it melted. And whanne I wente aboute to wrappe vp my sores, and comforte my membres, I vsed these herbes, absinthio, camomilla, hyssoppe, pulegio, arthemisia, sage, and other suche, boyled in wyne and water,

¶ And ones for my sores I made an oyntemente by the counsell of Eyteluolfe, of alam, verdigrese, pureste hony, and vinegre by equall porcions.

¶ And afterwarde I learned of a souldyour in Italy an other oyntemente, made of lyme and water, after this maner. I put well water or ryuer water into a newe potte, neuer seasoned before with any lycoure, and sodde it therin: and whan it boyledde feruentlye, I powred it vppon vnsleyte lyme (hat is it, that no water hathe touched) in a basonne or a cleane vessell of wodde, before not occuppyed with any lycoure. And whan the lyme was dyssolued, and after a lyttell reste laye in the botom: I toke awaye the skomme that swome aboue, and mouyng not the lyme, powredde oute the clereste water, and kepte that for my purpose, whanne I woulde occupie it: I toke a sponge or a lynnen clothe, and depped hit in the water, somme tyme rolledde, as I moughte, and often tymes warmedde

and moysted my sores therwith, washyng and wypyng away all the filthynesse.

Thanne I toke a peece of clothe so moysted, and layde it aboute my sores. And with this water my peynes were eased, and the swellyng swaged, the sores were clensedde, and the heate and enflamacions dryuenne a waie, whiche thynge is to bee meruayled at, seeyng the nature of lyme other wyse is to kendle. I founde nothyng lyke this: And me thoughte I was well holpen therwith, and had auoyded the destruction, that was at hande. In so cruell assautes of this disease I vsed also cassia, if I woulde bee layatyue, and dyd often tymes sweate, and let go blond drawen oute with gourdes. And whanne I was in Italye monyshed, that to eate in the mornyng the quantitee of a walnutte of rasyns terebinthia, shoulde be of great efficacitee to amende the fautes of the bloudde, what manner of thyng it is, I knowe not, and to make the bealye lanke, and helpe the stomake, whiche bothe thynges I founde trewe, I vsed the same. They sayde also, that it dyd helpe noo lyttell thynge the synewes, and strengthed the ioynctes and membres. And by this meanes, and abstynence of meate and drynke, and good dyete, I auoyded manye thynges,

thynges, whiche mought haue vtterly destroyed me in so longe and iniurious season, for the moste parte wandryng abrode in the worlde, and throughe pouertie dryuenne to muche aduersitie, neuer at reste and quietnesse, but alwayes vexed and troubled. And haue soo preserued me my selfe, that all thoughe my legges were eaten, with soo manye depe and grenouse sores, yet was there not done synewe hurte, nor one boane perysshed. And if at any tyme the dysease toke my face, noo euylle happened in my mouthe and tongue, so that the inwarde partes were preserued: For I voyded awaye those thynges, that myghte hurte my stomake, and with a rare helpe defended my lyghtes and lounges: and by these helpes I moughte suffer and dryue foorthe this dysease, but clearly putte it awaye I coulde not: whyche thynge was the easynge of peyne, and not the cuttynge awaye of the cause of peyne, the dyfferrynge of euyll, and not the takyng away therof.

A better remedy came of Guaiacus,
ye of that onely came helthe,
whiche I do intende
nowe to dys-
cribe.

¶ The discripcion of Guaiacum, and the fyndyng therof and name. Cap. vi.

F we oughte to geue thanke vppewarde vnto god, bothe for goode and euyll: howe moche are wee bounde for the gyfte of Guaiacum: ye howe muche doethe the gladnesse and ioye of his benignitee towarde vs, passe the sorowe and peyne of that infyrmytee? The vse of this woodde was brought to vs out of an yslande named Spagnola, this yslande is in the West nyghe to the countreye of Amerike, fette in that place where the lengthe of Amerike, stretchyng in to the Northe, doeth ende: and was founde of late dayes amonge the newe landes, whiche were vnknowen by the olde tyme. All the inhabytauntes of that yslande sometyme bee dyseased with the frenche pockes, lykewyse as we be with the meseles, and smalle pockes. For they haue noe other remedy for it but this.

¶ A certayne noble man of Spayne, beyng treasurer in that pronynce, was greuously troubled with that infyrmytee: And after the people of that lande hadde taughte hym

that

that medicine, he brought the maner and vse therof into Spayne, shewyng of what power and vertue it was in those partes.

¶ The phisicions wolde not allowe it, perceyuyng that theyr profyte woulde decaye therby, not withstandyng at lengthe they toke in hande to cure with the same wodde, but with suche arrogancie, attributyng soo muche to theyr preceptes and order, that excepte they were obserued, they affyrmedde this wodde shoulde be spente in vayne. Whiche thyng I meruayle they coulde persuade to any manne, and make hym beleue it, seyng it is playnelye knowen, that in that plande were neuer phisicions. And yet hath this wodde Guaiacum always ben there vsed. But in this cure what busynes is mete for the phisicion, I wyll here after declare. Nowe I wyll speake of the thyng intended. They haue geuen it this name Guaiacum. For soo the Spaniardes wrote it with latyne letters, folowyng theyr owne manner of sounde, whiche woorde the people of that ilande pronounce with openne mouthe Huiacum.

¶ And Paulus Ritius shewed me at the cytie of Auguste, that he hearde saye of a Spanyarde, whiche hadde bene in that ilande, that the fyrste syllable Gua, of this name, was

not pronounceddе of the Spagnolenſes with G, but that his owne tounge dydde requyre it ſo to be wrytten. And they of that Iſlande ſounde it with, V, puffed oute, as thoughe it were Huiacum, a wooрde of three ſyllables with theym, and not Guaiacum. We maye gyue vnto it ſome excellente name, callynge it lignum vitæ, as Philo the phyſycyon called his dregges the handes of god: and this daye the phyſycions with greatte boſte calle theyr confections, manus Chriſti, apoſtolicum, gratia dei, Antidotum, Panlium, and many other ſuche ſuperſticions names. They ſay it groweth lyke an aſhe with Ys in heyght, and is rounde, bryngyng foorthe a nutte muche lyke a cheſſe nutte, his tymbre is oyle and fatte, in colour lyke boxe, but ſomwhat blackiſhe.

¶ And they iudge that the beſte, that hath moſt blacke: but that whiche is lyke to boxe, differethe frome that whiche is blacke. For this is within, and the other without: or to ſpeake more playnely, the blacke is as hit were the harte and marowe. The woodde is meruayloufe heuy, for the leaſte peece of hit caſte into the water, ſynketh ſtreyght to the botom. There is no woodde ſo harde, as it. For it is ſo harde, that it wyll not cleane: nother hytherto haue we ſene any, that was

clyned

thyned. And they that seke it, saye, it wyll in no wyse yane or chup. When it bourneth and flameth, it maketh a swete odour: and there folowetth fro it, whanne 't burneth, a gomme, whiche we yet knowe not, for what purpose it serueth: This gomme is somewhat blacke, and shortely after it is fallen awaie, it is verye harde. The barke is not so thycke, but is mervoykous harde. Whiche tokens well marked, I thynke he that shall counterfete this wodde, can not deceyue the byer. For be it, a manne maye bee decepued in the colour, howe is it possible all those thynges to bee in one, a fatnesse, smellyng, somewhat lyke rosen, suche weyght as no wodde hath beside? Than the gomme that cometh from it, whan it flameth? suche hardenes that maie scantly be cut? And the leaste peece cast into the water wil not swim aboue? And the taste ones knowen wyll never suffer a manne to erre, whiche as it is to all men vnpleasaunt, so it is to me ye very pleasant. They saie it continueth not after it bee sodden, but palleth, in the sommer afterthree dayes, and in the wynter somewhat later. And therfore we muste chose the fattest and weyghtest therof. For that whiche is olde, is lyghte and leane. Vppon this description lette the physicions, if yt please

theim, drawe out the causes of suche efficacye tie by theyr longe dysputacyon, as for me I more reioyce that it is, thanne I serche what maner of thyng it is. Howe be it I graunte theym woorthy of muche thanke, that shall fyrste shewe vnto vs the nature therof throughoute knowen: But nowe there be some, that weye and esteme the strengthe and vertue of this tree by these knowen markes, as though they hadde suffered it in all poynctes. Whiche thyng is doone, as me semethe, verie hastelye and tymelye, thynkyng that the cause and reason of suche effycacie and power oughte to bee serched for in this tree, after his nature and vse is knowen, lykewyse as it is doone generally in all other medicines. But nowe of his vse, and howe it oughte to bee prepared vnto medicine.

¶ Of the orderyng of Guaiacum in medicine. Ca. vii.

IT is ordred after this maner. The wod must fyrst be made as smale as maie be, whiche thyng some do, at a tourne, and thanne without any more ado, they laye the shaynges a water

a waker: and ſomme dooe fyrſte broyſe or ſtampe theym in a morter, ſoo muche, that they byrng theim into ponder and duſte, to the intente they maye the ſooner bee throughe ſoked, and theyr ſtrengthe ſodden oute. But I wote not, whether that make any matter. I haue ſene ſome, that haue cutte it fyrſte with a ſawe, and thanne raped the peaſes with a rape, and haue taken and putte theym into water. Howe ſo euer it be, whether it be tourned, rapedde, or beaten to duſte, they ſoke a daie and a nyghte one pounde weyghte in eyghte of water, taken eyther of a welle or a ryuer, or as I dydde, of a pytte: thanne they ſethe it in a newe glaſed potte, and cleane waſſhed, with a ſofte fyre of cokes, by the ſpace of ſyxe houres, and more, vntyll it come to the one halfe, with greate heede takyng and dylygence, leaſte it renne ouer throughe muche heate. For that whiche ouer renneth, loſeth (they ſaye) muche of his vertue, and is of leſſe power. And therfore it may not be ſodden in the flame, but it requirethe fewe cokes, and a potte not fylled almoſte by the. iii. parte. The ſkomme that floweth aboue, they taken awaie to annoynte the ſores with: for we knowe it to haue muche power to drye. After it is thus ſodden, they

ſtrepne it, and powre into a glaſſe. And than they put to the groundes eyght pounde of water and ſethe it agayne (as before) as it were a ſecounde meſſyng. This thynner they gyue theym to drynke with theyr meate: the fyrſte is drunke in the ſtede of a medycyne.

¶ And this is all to gether, that delyuereth vs from ſoo greate and greuouſe dyſeaſe, this decoction is it. This is the chyefe poynte and anker of our helth. And it hath ſo lyttell nede of any other thyng, that it wyll not abyde any manner myxture, or mynglynge, as I wyll ſhortely after declare. Some woulde that eyghte water and cleare ſhoulde be gotten for this purpoſe. Some admytte all manner ſweete water indifferently bycauſe in ſethyng what ſoo euer it be, it is purified. All woulde that good dyligence and hede ſhoulde bee takenne in tyme of ſethyng, that it renne not ouer, or boyle to faſte, and they byd that the pot be cloſe ſtopped, that nothyng brethe out: but whan the ſkom is perceiued to ryſe, it muſte be ſoftely opened, and the ſkomme taken oute, and ſoo couered agayne. They putte this decoction (whanne it is ſtreyned) into a glaſſe, onely bycauſe it ſhoulde bee ſene, and bycauſe a glaſſe of all veſſelles is pureſte and cleneſte. The coloure of this decoction is ſome what

lyke muddye water, whanne it is some what troubled. Mete lynnen in it, and it wayeth grene of a meruaylous shewe. The releffe therof at the fyrste tastyng, is somme what soure, but to hym that vseth it, by lyttell and lyttell it wayeth pleasaunt. The physicions were so bolde, as to put, to a pounde of this. iiii. ounces of hony. Whiche thyng, as I doe not improue, so doe I denye it to be necessary. And I wonlde nothyng shoulde bee added vnto suche a thyng, beynge of suche power, where as it nedeth not. For what nedeth a manne there to bestowe his laboure, where as no nede is: And to saye the trouthe, the releffe of Guaiacum is not soo greeuouse, that it requireth to bee tempered with honie. Yea were it not for my mayster the physycions all menne woulde be contented therwith. Howe be it what nedeth me to name physycions, whanne I speake onely but of triflers? For they that bee counnyng and experte, as is D mooste noble prynce, Stromer thy physycion (and throughe frendeshyppe myne also) and thy other physycion Coppus, suche I saye, vnderstode and knewe, howe hit is not conuenient, eyther to meddle it with vnknowen thynges, and myngle theym, or elles to adde oughte vnto those thynges,

ges, whiche as yet are not percepuedde
lacke oughte. The whiche thynge as
chaunced vs to haue communicacion of thy
woodde Guaiacum, at the cytie of Auguste
whanne many hadde adupsed me to commytt
my selfe to this manner to cure: and J, fo
newneſſe of the thyng woulde here none o
theym: Stromer ſpeakyng after this manne
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des sayde, that he feared leaſte the helthſome
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this experience of Guaiacum. And therfore
J wolde this, nowe ones ſpoken ſhould be ge
nerally Underſtande, that as often as J ſhall
complayne in this ſmall treatiſe of phiſicions,
all menne ſhoulde thynke me to meane theym,
that haue noo erudicion nor experyence, and
that boſte theym ſelfe amongeſte the common
people, of the title and name of theyr doctor
ſhyppe, whiche they bought that knewe nother
greke nor latyne, and yet no ſcience requyreth
more erudycion or knowlage of the tounges
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than phyſike, the whiche beyng mooſte ignorante, doe lyghtely abuſe the ſympke people of Germanie, ſeyng there is noo doubte made of his learnyng, that is ones garnyſhedde with the name of Mayſter doctoure. But why haue I vſed in thys thyng ſo manye woordes? Verily to make my cauſe good with the, excellente prynce, and to defende my ſelfe agaynſte theym, that by this occaſion mought accuſe me, as one that ſpake woordes moze ſnappyſhe than beſemed me. Whiche thyng whanne ſome of the lawyers and diuines dyd of late, agaynſte whoſe learnyng they ſayde I inueyed without good maner, whan I dyd ſnybbe but onelye the vnlearned, and theym whiche were ſoze greened, and were bytter ennemyes vnto ſuche good learnyng, they cauſed many a good manne to thynke, that I was agaynſte theym, and yet was that thyng farre from my maners, and alſo the purpoſe, wherin I than was occupyed. Whiche thyng ſeyng I percepue your excellentnes to knowe well enough, I will leaue theſe runneagate anoynters, and theyr ſyſſhe phiſicions, and alſo theſe vntaughte doctoures, and comme vnto Guaia..m, the whiche in medicyne muſte thus be vſed.

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The

¶ The maner of curyn~. Cap. viii.

The pacyente muſte be kept in a cloſe chaumbre, without ayre or wynde, where fyre muſte bee nouryſſhed contynually: or elles he muſte bee in a ſtewe, after the manner of Almayne, whiche ſhall not nede alwayes to bee kept hotte, but muſte bee cloſe, and defended from ayre, that noo ayre blowe vppon hym for the tyme of this curacion, he muſte alſo bee ware of colde. Therfore yf he bee cured in wynter, or in Autume, he muſte loke, that he haue fyre in his chaumbre, erelie in the mornyng ſpecyally before daie: for than is the colde ſeruente, he muſte cauſe the cleſ-kes of the wyndowes, yf any bee, to bee ſtop-ped with playſter, or other lyke mattyer, and vppon the chambre dooze muſte he hange car-pettes, or other lyke thynges, within and without, that no colde or ayre entre in to the chaumbre, or come out. When he is thus or-dered, his meate muſte be dimyniſſhed. Fyrſt the fourthe parte of that he was wonte to take, and than the thyrde parte, and ſhortely after

ly after the one halfe, that he maye learne to beare hunger: and his wyne muste bee well watered: thanne muste he take a purgacion, other with regarde that it be suche a one as shall be thoughte sufficient to cutte awaye the cause, or take awaye the mattyer, that no.y. sheth the dysease, other suche a one without any regarde at all, as maye emptye the whole beely. For that thyng, as I perceyue, onely is requyred. Whiche thyng doone, thanne maye therupon begynne this woorke after this maner. The decoction whiche was fyrst sodden, and is strongest, muste be ministred vnto hym twyse adaye mylke warme a gobblet or eyght ones in the mornyng at. v. of the clocke, or there aboute, and agayn at nyghte, at. vii of the clocke. we call a ciates, a cuppe that wyll receyue halfe a pounde, whereof we maye gather, seyng. xiii. pounde of water is requyred to the sethyng of one pounde of woodde, and the one halfe thereof muste be consumed in the sethyng, that so there muste. iiii. pounde remayne, and muste dryncke thereof twyse a day, that the decoction, of one pounde of Guaiacum is suffyciente for the foure dayes. For it is nowe a commen manner with phisitions, to measure theyr lycoures by weyghte, and they haue cleane caste vppe the names of measures,

res. I must be drunke at one draughte with out any breth takyng.

¶ After he hath drunke, let hym reste more than. iiii. houres, and lette hym the fyrste. ii bee couered, that by the helpe of heate this medycine maye bee dygested abrode in to the membres, and the paciente maye sweate out that that noyeth. Whiche thyng to dooe howe profytable it is, I wyll declare whanne place commeth. And it shall not hurte, if he be close couered one hole houre before he drynke, that he may be hotte.

¶ Some wyll not in any wyse he shoulde ryse frome his bedde in fyue houres after he hath taken his ciates of drynke.

¶ He muste take his meate in the mydde daie, and not before, and thanne as lyttell as maye bee, for this medycine aboue all thynges requireth an emptye bealye. And therefore he muste eate, not to tylle his emptynesse, but to beare vppe the lyfe, not together strengthe, but to kepe hym selfe from feyntyng. Nother is there any ieoperdy to be feared. For Guaiacum hath greate strengthe in it selfe bothe to refresshe, and also to comforte, not suche as bee full, but onely those that are emptye. Yethey saie, that none fayllethe, eate he neuer so lyttell, so that he drynke faythefully

this

this decoction. In the meane tyme, he shall not be annoynted in the oute syde, excepte he haue sores or swellynges. And for thys there is a whyte oyntemente made of Cerussa, rose, oyle of rosys, with camphire, whiche is layde on with a linnen clothe. Some annoynte theym only with the skomme of Guaiacum, or elles drye it into pouder, and caste it vppon theym. And besydes this skomme, there is nothyng of this decoction occupyed in the oute parte. Some be healed in shorte tyme, and some in longe. The mooste parte in thyrty dayes. They commaunde hym to be pourged agayne the. xv. daye. For this reason I thynke, bycause, as Alexander Aphrodicius thynketh, they that hungre and receyue not theyr meate as they were wonte to dooe, falle awaye, and gather a certayne sharpe mattyer and eger, so that suche mattyer muste be auoyded, that the body of the sycke maye be emptye. This decoction shall not be drunken that mornyng, whanne he receyueth his purgacion: but at nyghte lette hym take it agayne, and after that daye, he maye eate more largely. And agayne the thyrtye daye more lyberally: howe be it this more lyberally, and that more largely, muste bee verye lyttell, as I shall shewe you in the nexte chapi-

ter. But some, leste any impedyment shoulde bee to lette the operacyon of this medycyne, haue kepte one order of eatynge equallye thoroughe oute the. xxx. dayes: and truely the strongelyer a man abideth to hunger, the better and more quyckely he shall be healed. And although the desyre of eatynge growe daylye more and more, yet muste he remembre to abstayne, comfortynge hym selfe with the suertie of helthe, if he so do. For the body beyng so wasted and emptyed, not onely with hunger, but also with sweate, ye beynge longe tyme as a dead bodye throughe the greuousnesse of this euyll, shall hyghe faste to the appetite of meate and drynke.

¶ When this cure is comme to an ende, so that the sycke is almoste readye to goe abrode, he muste than take agayne some medicyne to purge hym with, but so that after that purgacion, he maye drynke agayne as he dydde before. iiii. or syxe dayes space, where with they make vp the whole cure. Some wyll not that he shoulde goe out of the chambre, where he lyeth, before he be throughe whole. Some thynke. xxx. dayes suffycyente to kepe his chaumbre: and that he may than go foorthe, but yet warelye by lyttell and lyttell, and not streyghte into the open ayre: but fyrste he

he muste walke in the same house, from chaumbre to chaumbre, and thanne to some neyghbours house, not farre of: vntyll he bee vsed to suffer the ayre. For there maye bee no sodeyne chaunge. But muste vse hym selfe to all thynges by lyttell and lyttell. And that whiche remayneth of the syckenesse they saye wyll lyghtely bee whole, after he ones ffere abrode. And that to be trewe I haue proued in my selfe. For whan the. xxx. dayes were passed, the sores of my legges were not yet closed, and therfore I kepte tenne dayes more. And whan those. x. dayes were gone, yet was not I whole. Wherfore, fearyng the colde, bycause wynter thanne beganne, I intended to kepe in other. x. dayes: but I was compelled by the phisycions counsaile to goo abrode, and put it in aduenture, whiche thyng happed not amysse. Howe be it the sores that I hadde than, were not depe in the fleisshe, or swollen outewarde, but onelye in the vtter parte of the skynne, and lacked nothynge els but the skynne to couer theym with, whiche they hadde scantly the. xl. daye after I wente out. And I that tyme, in verye sharpe wynter, made my iourneye fromme Hindele in to Fraunce. The causes of this slowe healyng I dydde coniecte theese to bee. The phisicion

 suffred

ſuffred me to eate more meate (as I after perceyued) than I ſhoulde haue doone, and alſo he ſodde my drynke thynner than he oughte. For I occuppyed not fully. v. pounde of this woodde, where as other occuppe eyghte, and ſome. x. wherin my phyſycion was deceyued. For he, ſeyng my body weke of nature, and more ouer extenuated and conſumed with the longe continuaunce of this greeue, thoughte that a lyttell thyng was ſuffycyente to dryue awaye the dyſeaſe, and for that cauſe ſodde me the largelyer, fearyng ſore, leaſte my ſtrength ſhoulde fayle me, whiche was double errour. For ſo muche as he oughte not to haue loked what my bodye was thanne, but what manner bodye it was wonte to bee. and agayne, the nature of this medycine is ſuche, that it wyll ſuffer none to faynte for lacke of ſtrengthe. Wherfore be they neuer ſo weke, they oughte not therfore to minyſtre the leſſe, but rather ſomewhat the more. For it dooeth nothyng ſodenly, but worketh holly by lyttell and lyttel. And therfore I alowe beſt that decoction, that was longeſte at the fyre, and is comme to a lyttell of muche woodde: ſo that I woulde counſayle theym, to the intente it mought bee the ſtronger, to ſethe hyt often tymes to the thyrde parte.

And

¶ And if any woulde bee lose belyed, that is wonte to bee bounde, they wyll hym to take the pouder of Guaiacum sodden in the water, and to drynke halfe an ounce therof in the morynyng. And if that helpe not at the fyrst, to goe therynto agayne. But this framed not with me, no not whan I toke it agayne.

¶ Howe a man must lyue and dyet hym selfe in this cure. Cap. ix.

There is yet muche a doge for the ordernge of a man, as touchynge his diet. Some thynke beste to eate nothyng but breadde, whiche Galenus calleth the cleanneste fedyng, with a fewe resyns: whiche breadde they gene to the weyghte of. iiii. ounces, without salte or other sauce. And they thynke best to abstayne generally from all maner meate, except it be a lytell brothe made with a chekyn: whiche they are contented he suppe or eate with his breadde moysted therin one a day. For at nyght they gene nothyng but a fewe resyns, and an ounce of breadde. Other wyll that he haue halfe a

chekyn, if it be yet younge and tender: But if it bee any thyng growen, they thynke a quarter enoughe, whiche muste bee sodden in cleane water. Wherynto they put nother salte, nother other sauce, but some put a lyttell suger therto. Of breadde they geue. iiii. ounces at nyghte, as before, a fewe reasynes, with an ounce of breadde. But as longe as he is vnder cure, he muste take heede, that he neuer so muche as taste salte. They allowe white breadde, made of wheate, well boulted, whiche made for the nones, they season with suger. Whiche thyng is not euyll. There be some that adde to his feadyng (not soo muche in the place of meate as of medicine) a lyttell borage, other of the leaues onely, or (if there bee any) of the flowers, whiche he shall eate sodden in water alone, or with his chekyn. And this is the order of feadyng, that some doe kepe continually, some thynke. xv. dayes sufficiente for this dyete, and than they wyll his hunger to bee eased: and the. xv. day they geue hym meate twyse. But lette them take heede, that sokowe that. For trewely this medicine requireth, that the pacient be made as thynne with hungre as maye be possible. Howe be it some chaunce to be throughe healed within. xv. dayes, and yet that not withstandyng

ſtandyng they putte to a fewe dayes more therto. They drynke vnto theyr meate of that ſecounde decoction not warmed but colde. And this is all the fare. For hytherto none durſte paſſe this meſure. Not withſtandyng I diſpyſe not the phyſicions, that dyſpute of the daungers, whiche maye chaunce to dry and hote bodyes, if they be dryuen to this ſtrayght dyete, bryngyng for theym Galen and alſo Hippocras, whiche ſeme in many places to bee agaynſte this exquiſite dyete in fedyng. But of theſe that vſed Guaiacum, I ſawe as yet none in ieopardye, and I gather at this tyme preceptes and monicions oute of experyence, and not doctryne oute of bokes. And alſo I my ſelfe am of dry and hotte complexcion, and yet this hungre brought me nother into a ptiſyke nor etyke, whiche thyng they ſeme to feare.

¶ For as muche as it is thought wyſedome to prouyde for all thynges, I wyll, that if any man feare hym ſelfe, that he get phiſicions to kepe hym: and that this is ſuffycyently ſpoken of this thyng. I wyll nowe go forwarde with other thynges.

¶ In the tyme of this cure, the pacyente muſte forbeare all buſyneſſe, and caſte away all ſadde thoughtes, and reſte from all care,

And therefore thy commaunde reste and quyetnesse from consultacions, and also studies: so that the mynde maye vtterly bee free from all mocions and worckynges, and gene hym selfe wholy to idelnes and reste, losed from all trouble and care, whiche thyng muste bee vnderstande of all manner of menne, but mooste specially of theym, that be naturally melancolye: They muste also beware of angre: for that as Galene sayethe, kendleth chyefelye the coleryke matter. And more ouer we must take hede, that nothyng happen in that tyme, that may moue vs to heuynesse. Let the sycke person here syngers and mynstrelles, and gene hym selfe to sportes, pastymes, and musyke, and some tyme delyte hym selfe with merye talkyng. But to company with women, how muche he muste eschewe that, I wyll shewe hereafter. I toke greate pleasure in readyng and makyng mery thynges. And the physycions spake againste it, and not without a cause, seyng they beleued it to bee laboure and busynesse vnto me: but I toke it not as my studye, but as a pastyme, and for my recreacion. But yet woulde I not this to bee to other for an exaumple.

¶ Nowe some begynne to waxe verye hungry after the syxte daye: but I felte no griefe

before

before the. v. daie. And in this case this is the onely comforte, not to see other eate, nor to see meate, nor to smell the sauoure therof. Neuer the lesse whanne any perceyueth hym selfe to faynte, and waxe feble for lacke of meate, I woulde not that he shoulde by and by receyue meate or straunge confection, to comforte and bryngе agayne his strengthe, but to refresshe his spirites with odours and pleasaunte smelles: for euen with the sauour and smelle of suche odoures, Galenus thynketh the spyryte and lyfe to bee nouryshed and comforted. Yet in this thyng as regarde muste be had, what euery mannes complexion requireth, leaste lyke thynges bee ministred to theym that bee drie and hotte, and vnto theym that bee moyste and colde, or thynges of one qualytee be ministred vnto theym all, that bee of bothe extremes.

As I do more alowe throughe out, the thynges that growe amonge vs, as samplyar and nyghe to our nature, so by the exaumple of Democritus, who with the vapoure of hotte breade made his spyrite, euen then departyng to tarye whole. iii. dayes, thynke I that we shoulde helpe theym that faynte, other with that breadde, or els with a rosted oynion holde to the mouthe. For I playnelie knowe, that

in an vnyon was sometyme suche vertue and power. Whiche thyng is also proued to bee doone with the odoure of wyne. For therwith Philip the physycion dydde recouer Alexander, as we may se in Quintus Curtius.

¶ And by the tradicions of the olde phisycions we see his power and vertue in this pourpose preferred aboue all. But by all meanes we muste nourysshe the spirite with some swete sauoures and smelles: for so muche as that is the lyfe, and aboue all thyng the odoure of olde swete wyne is praysed in this thyng.

¶ Nexte is the smelle of bony, specyally e rose bony, also of appulles, of the whyche thyng Stromer neuer ceasseth to monysshe me, affermyng that he knoweth, how stronge, and howe helpynge they bee in this thynge. Of these some preferre orenges: other preferre cotonia mala. Vyneger is also praysed, but specially vineger made with roses: and mustarde is welle alowed. For these thynges saie they, doce refresshe the wyttes, and susteyne the strengthes. As for cynamom, nutmegges, syrzack, citrons, saffron, a gyloflower, muske, rampshire, and suche costelye ware, I leaue to deynte felowes, But cummin, aneese, corzander, lauander, amarake, roses, mynte, rewe, rosemary, vyoletes, sage, castorye, with o-

ther

ther growyng amongeste vs, none of the phi-
ſycions that haue any iudgemente, improuethe,
but they affyrme theſe to bee good for this
purpoſe. And I often tymes do vſe ſuche hel-
pes to the greate comforte of my helthe. The
ſycke manne may alſo vſe rubbynges, ſo that
they bee ſoftely doone, by all the tyme of his
ſayde tiynge: whiche as they are for other
thynges profytable, ſo I beleue, they woulde
not hurte in this thyng. Leat his head be rub-
bed with a warme clothe, and combed with
an ouery combe.

¶ That Guaiacus wyll not be myn-gled. Capitulo. x.

FArthermore this medycyne
wyll abyde nothyng to bee
putte to it. Where at the
phyſicions bee commonlye a-
ſtonyed: whiche woulde we
ſhoulde haue none other me-
dycines in vſyce, but ſuche as receyue theyr
power from the. iii. partes of the worlde, whi-
che thinke that they ſhulde loſe all theyr aucto-
ritee, excepte they ioygned togethers for vs in
theyr poticary compoſicions, Inde, Aethiope,
Arabie,

Arabie, and the Garamantes, that dwelte in the extreme parte of the worlde. For what wyll they allowe, that is not deere and costely? And I beseche god, that theyr counsayle bee neuer harde nor obeyed in the vsyng of this woodde Guaiacum. And that Stromer maye bee in this thyng as a prophete, and in my iudgemente a trewe. For he feareth, and that verye wysely, leaste they alle natheles wyll putte theyr handes therunto.

¶ Therfore lette all men beleue me, that haue proued this medycine, that it is suffyciente to heale this dysease: and that of it selfe without any other thyng. But as I sayde, a purgacion in the begynnyng, and agayne a lytell the .xv. daye, and thanne in the laste ende, Whiche thyng I woulde haue done with some one thynge, not with any medycyne made of many thynges. For I verelye beleue, that the physycions loke than to theyre owne profyte and lucre, and not for the helthe of menne, whan they saye, they muste serche, what taketh awaye the cause of this infyrmytee, as thoughe this woodde dydde it not. And Verely this is euydente, there is no other cause to vse suche purgacyons, but to clense the bealye, and agayne with abstynence and hunger to drawe oute and empty the whole bodye. But

What

what saye ye therto? In that rude countreye, where this Guaiacum groweth, are no physycyons, noo straunge nor ferfetched wayes nor rules of phisike. But perchaunce menne vse there some herbe or rote to pourge with, and all dooe Vse one thyng, not to take awaye the grefe, but than whan the belly is emptyed Guaiacum maye the better worke. Wherfore in this, my counsayle is, that ye tourmente not your belye with thynges costely prepared, and specially to auoyde the composycions made of many thynges.

¶ In this mynde I stycke surely, that I woulde suffre nothyng to bee poured into me, but onely cassia by it selfe, and yet they offered me gladely many thynges. And I was also wonte before to poure in not onely Reu barbarum but other thynges also more barbarous than Reubarbarum, but my counsayle came to a verie good ende, whiche counsayle if any wyll folowe, he hathe an exaumple, commaundemente he hath none. For we teache not these thynges beyng oure selfe taughte of other, but we monysshe you, that whiche we haue proued, whiche thynge, I woulde all shoulde remembre, that I teache nothynge here rasshelye, but that whiche I haue learned by myne owne experience and proue, I

delyuer

delyuer vnto other. And if I hadde learned ought elles, it shoulde not be kepte close: but nowe seynge by dyligente serche and studyous laboure I haue founde out the power and vertue of Guaiacum, whiche if I dooe not well perceyue, it is a faute. But if I haue learned it, as it is in dede: I dooe not greatly coueit rewarde ne laude, I wyll shewe you all the whole fayth fully. For that hath this medicine deserued of me, except I wolde bee vnthanke full for so greatte benefytes. And therfore seyng manye welle lykyng menne of nature are corrupted through the dyuersytee of medicines, yea and some of theym vtterlye destroyed, my sentence is, that nothynge shall bee added to helpe this medycyne, for this woodde of it selfe is sufficient to plucke vp this dysease by the rootes. If any thyng bee put vnto it, specyallye of these thynges, that are inwardelye receyued, this medycyne taketh no helpe therof, but rather is corrupted and lette fromme his woorkyng. This thynge muste bee added therunto, that they, whiche drynke of this Guaiacum, of what soo euer state they bee, in this syckenesse haue soo lyttell nede of bathes, that they bee vtterly forbedde by theym that bee experte, to washe so muche as their heade, as longe as they shall

bee in this cure, and are permytted verye sel-
dome to wasshe theyr handes, but neuer with
colde water.

¶ What place the phisicions haue in this cure. Cap. xi.

But nowe I knowe, that some wyll suspecte me to be of this mynde, that I woulde no phisicion to be vsed in this cure, whiche thing is farre otherwise. For my mynde is, that some, that is well learned and wyse, shoulde bee gotten, whiche is not bolde ne lyberall in pouryng in of potycarye ware. His custodye and also his order, if he haue learned the vse of the administracion of Guaiacum, I woulde the sycke personne shoulde vse. And these myschenous busy felowes, whiche are soo gladde to offer to vs these straunge wares, and medycynes, if any be brought from the heades of Nilus, of whiche, the more they coste, the more they make of theym, auaunsyng theym aboue the moone: these I saie I wolde haue dryuen away, and in no wyse to se the sycke, no not

throughe

throughe a latise. I haue proued this thyn
euen so to bee as Asclepiades iudged, which
thoughte all maner drenches vnfriendely t
the stomake. And Celsus also saythe, th
medicines for the moste parte hurte the sto
make, ye and more ouer that happenedde t
me, that the same authoure shewed befor
shoulde happen, that medicynes receyued in t
the body, whan they had ben kepte in the l
wer partes, were dryuen backe agayne into th
heade, and caused greate peyne, whiche thyn
lette all remembre that wyll entre in to thi
cure, that they commyt not theym selfe rassh
to suche tourmentours, not onely bycause th
nature of this woodde is not yet well kno
wen, but also bycause it is theyre manner n
uer to knowlage ignoraunce, but alwayes t
commaunde somewhat, to mynistre and gy
somewhat, vnto whom a manne shall at no
tyme shewe his water, howe well and health
full soo euer he bee, but they wylle mak
theyr bylle to the pottycaryes, recipe, recip
take, take, saiyng, that outher they suspect
some syckenesse to bee begon, outher elles tha
the whiche is nowe at hande, muste be preuen
ted or it comme, excepte thou swallowe thi
(saye they) or drynke that, thou haste th
apes. O mischeuous menne, if they may b
calle

called men, and worthy to be hated of all the worlde. But what so euer they be, they haue ben bolde to take vppon theim many thynges of late, aboute, the admynistracion of Guaiacum, trustyng in theim selfe, vnto that worke, the sellers therof helpyng theym forwarde through some conuencion and bargaine made betwene theym I beleue. For whan they sawe, that by meanes of this rude, vyle, and contemptible medycine, there shoulde be hereafter no nede of theyr dysceptacions. For I knowe some that wolde withstande so fauourable and good a thyng, and yet durste not. And of the other syde, whanne the marchauntes feared, leste they shoulde selle but lyttell, if the phisicions allowed it not, for no man woulde lyghtly goe vnto a medicine that came from so straunge a place, and was mynistred so farre from the commen manner of medicines: than they agreed betwyxte theim, I beleue, that this shulde be spredde amonges the common people, that the phisicions labour was necessary in this cure: So that they selkynge a remedy approued of the phyfycions, moughte gette as they were wonte, and the phisicions in the meane tyme shoulde lose nothyng of theyr stypendes, seeyng that they were called vnto this cure.

¶ I knowe certayne phyſycions of a better ſorte, that wente into Spayne in the Emperours name, and in the name of a biſſop here, onlye to enquyere and ſerche for this thyng. And theſe, whan they were taught of theym that learned and knewe the thyng in Spagnola, tolde nothynge in manner otherwyſe than our experyence hath: but that they added of theyr owne braynes, what medycines, vppon what dayes, with what obſeruacyons ought̃e to be receyued, and by a mathematicall dyete, howe they ſhoulde behaue theym ſelfe in eatyng and drynkyng. Whiche thyng I beleue, they dydde of no euyll mynde, but after theyr maner and ſuperſticioꝰſneſſe, vſed of ſomme good phyſycions, whiche are ſo deſyrouſe to helpe the ſycke, and are ſo tender towarde theym, that ſometyme they do more than they ſhoulde. Theyr good myndes I doe allowe, but yet I thynke it daungerous, to agree vnto all men in all thynges. But to retourne agayne to theſe yll mynded phyſycions. I thynke they be agreed with the marchauntes, that they may be admytted in to parte of the lucre and gaynes. For I my ſelfe dydde ſee a certayne phiſicion, if we vouchſafe to calle a rude and an vnlearned aſſe by his name, who with many woordes

diſprayſed

dysprayſed this woodde Guaiacum, as a vayne thyng, and nothyng woorthe: but that the marchauntes fayned it to dooe theſe thynges. But ſhortely after this lewde dyſprayſer was called vnto the cure of a certaine ryche manne, and ſhortely after to an other: And whan the manne beganne to ſmelle the golde, and ſawe greatte gaynes to comme throughe the multytude of ſuche ſycke men, he beganne fyrſte to be more gentyll, and to dyminyſhe his cruelnes and malyce more and more, and within a whyle prayſed this wod, and greatly auaunced it, and ſayde: Nowe at the laſte, I my ſelfe haue proued the meruaylouſe power and vertue of this wod. Nay nay aſſe, but nowe thou haſt founde thyne aduauntage therin.

¶ And after this maner this medycyne ſemeth to come into theyr canons, lyke wyſe as all other medycynes haue done, whiche thynge if it be done by the auctorytee of the wyſe, experte, and learned phyſicions, I improue it not: Howe be it my mynde gyuethe me, and I veryly beleue, that they canne not dooe it as yet: And agayne I thynke it not very neceſſarye. For eyther in Spagnola, where are no phyſycions, ſomewhat is lackyng vnto this medycine, or elles it oughte

here lykewyse to be ministred withoute such
supersticiousnesse and formalites. May there
any man be so lyghte of beleue, as to thynke
that the phisycions can handell this busynesse
more counnyngely, than they whyche knewe
it by experyence in theym selfe, consyderyng
howe that Guaiacum hath not continued so
longe with vs, that they myghte in that space
haue serched and learned his nature. And to
speake in fewe wordes, men do yet meruayle
at the thyng, and is not as yet comme vnto
perfyte knowlage. Therfore can it not be vn-
der theyr canons in this shorte tyme, or any
cause of his operacion shewed.
¶ Leat this therfore stycke faste in all mens
myndes, that they thynke this symple dyete
sufficiente to cure and heale theim, whiche we
teache by experyence in our selfe. Let theym
bee seene and loked vppon, of the sober and
learned physicions: but lette theym leaue the
dregges and spices of this other sorte. Let
theym bede farewell for euer and a daye to
these that goe about to restore vs from disea-
ses with theyr disputacions. These are they
whiche as I sayde, allowe nothyng that is
vyle and of smalle pryce, and whiche thynke
that I telle fables, whanne I saye that I
haue dryuen awaye the axes mo than eyghte
tymes

tymes, by drynkyng of myne owne water, by and by at the begynnyng: and with no other medycine. And that I haue sene men in Saxonie, whiche haue quenched all maner diseases with drynkyng hotte buttered beere. And agayne they wyll not beleue me, that there is a seruante of my fathers, whiche with. iii. certayne herbes sodden in wyne, hath healed a mannes brayne panne broaken to peces: and many sore and euyll woundes hath he healed with a few herbes of our owne growyng, sodden in wyne or water, and that within. x. or. xii. dayes, without any feare of feuer. But this they thynke a vyle medycine, saiyng it is not doone after theyr canons. And the same thyng do they iudge of Guaiacum, whose nature and power, howe clerelye they vnderstande, and what maner woordes they vse to haue of it, we maye perceyue by the aunswere of a certayne noble physycion, not nowe ponge, that he shoulde begynne to practyse, but of extreme age, that it is verye lykelye he fealethe Auicen, Mesuen, and other authours of phisyke, as well as his owne naykes. This physicion whanne I was wryting these thynges, and takyng my iourney from Frankefoord, where he was wryting of his recipe, was asked of

a certayne frende of myne, what he thought of Guaiacum, I haue not seene it, sayde he, but what so euer it be, the weyghte, the colour, the sauour, muste be consydered in quantitee and qualytee. Than saide I, his weyght is very heuy, and synketh in the water, howe lyttell so euer the cuttyng bee: and hathe the same colour almoste that is in boxe, and it smelleth sayntelye, sommewhat of rosen: doeste thou knowe nowe by this what the nature and power of Guaiacum is? Than he thynkyng to face me downe with wordes, chattered I wotte not what, oute of Arystotles predycamentes. Than sayde I, It maye be, good father, seyng the dysease is newe, and this a newe medicine, that the whole matter is yet vnknowen vnto you. Thou arte deceyued sayde he, it is no newe dysease, seyng Plini writeth therof. Than I beyng desyrous to knowe, what he knewe in Plini, that I knewe not, asked hym, what name Plini gaue vnto this dysease: Mentagran sayde he, quia vexat mentem, that is to say, Bycause it vexeth a mannes mynde. Than sayde I, why and doe not other infyrmytees and sickenes than tourment and vexe a mans mynde? or dothe not frensyes, madnes, the fallyng euyll, and other rauysshynges of the wyttes

wyttes this thyng more than the frenche pockes? As he was interpretyng I can not telle what: good olde man, quod I, learne a gaynst an other tyme to aunswere more wisely, and specyally in suche thynges as apertayne to mannes helthe. For if he had red Plini, ye wolde not say Mentagran, to come a mente, but a mento. For in the chyn that desease fyrst began, whiche thing declareth it to be an other syckenes than the frenche pockes. And who coulde forbeare to rebuke this mysthevous mad asse head? But let vs passe ouer these rascall physycions, of the whiche we se a greate parte ryche in woordes, but in the knowlage of thynges verie poore, and let vs retourne to oure purpose, wherof, this is the pythe, that phisicions shal be taken in this cure, not as mynysters of medicines or healers, but as kepers. And these to be, as I haue ofte sayde, chosen, wyse, and well learned, and mooste expert, and suche as hadde leuer be wyse by theym selfe, than erre with the commen sorte. And such as if they coulde heale a sycke man with eatyng beanes, wold not seke for any costly and especially straunge medicines.

Whether cõcerning this cure there ought any regarde to be taken of thage of the lexe, or the qualitee of bodyes. Capitulo. xii.

Than they, whiche I tolde you wente in to Spayne, to knowe the vse of Guaiacum, enquyred, whether chyldren and greate aged personnes, moughte be holpen with this remedy. For seyng they were weake, it was in doubte, where they coude abyde this diete: answere was made by theym that had bene in that plande, that they neuer sawe chyldren by this remedy delyuered frome syckenesse: But the menne of that plande shewed theym, that chyldren were wonte so to be cured, and women lykewyse without any difference, and olde men also very often. Wherupon I remembre the notable saying of Hypocras, that olde men maye well awaye with fastyng, but men in stronge and stedfaste age scantely, yonge men muche worse, and chyldren worste of all, specially they that are of a forwarde and quycke mynd. Howe be it Galenus wyll not olde menne there to be vnderstande men of the laste caste.

Further

¶ Furthermore it is well knowen, that they that are of a sanguine qualitee of body, maye abyde hunger better and longer thanne the colerycke. For in the sanguine the humo[u]rs that nourysshe the body are more aboundaunte and plenteous, the heate is temperate and lesse bournyng: for it is myngled with moysture to make it slacker, but in these other, all thynges are tynne and drye, and nedye of humours. Nowe who doubteth, but they that be fleumatyke may beste abyde hunger, seyng they haue more moysture than theym nedeth. Whiche thynges marked and perceyued, none that wyll take this mattyer in hande can lacke counsaylle, in what age or complexcion so euer it be, but he shall knowe howe to dyminysshe the meate, and howe to enlarge it. and agayne howe to bryngе in strayte fastyng, and howe to lose it. Nother that onelye, but also howe muche or howe lyttel of Guaiacum ought to be sende. How be it in this thyng I thynke lyttell regarde to be taken, bicause this decoction as I haue before tolde, is not such as heleth by violence or hastily bryngeth helthe, but suche as bryngeth forthe his effecte slowely. and by littell and lyttell, and in a maner can not be perceyued, so that I thynke it not to bee feared,

whether it be mynystred to an olde manne, o
chylde, or a maiden, lest there be to muche geuen, so that no man passe to farre the mesure, which I haue appointed. Therfore ye se, that I commaunde no more to bee geuen to the fatte, than the leane. And also Celsus saythe, there is muche diuersytee betwyxte a stronge bodye and a fatte, and agayne betwyxte a thynne bodye and a weake. For they that be thynne haue muche bloudde, and they that be fuller haue more flesshe. Whyche thyng ofte tymes deceyueth the physycions, as I tolde you it happened in me, whyle they iudged a sklender body to be weake, and a fatte body and greate to be stronge and myghtye.

This one thyng I thynke beste to shewe you of in the way, that my father being almost. xl. yere old, was holpen with this Guaiacum, obseruyng and kepyng this diete straitely, and yet suffred no great gryefe: and in the meane tyme counsayled with no phisicion, no he sawe not ones a phisicion, but onely vsed my prescripcions.

Whether

¶ Whether the vse of this woodde be lyke in all places. Cap. xiii.

Furthermore I wote it well, that men wyll aske me whether the vse and effecte of Guaiacum bee euerye where lyke. And also seyng it is a verye straunge thyng, whether it be as conuenyente for the Germaynes as the Spanyardes, and for those that lyue soberlye, as for these that lyue other wyse. For as it semeth no doubte in other medycines, but that there oughte a regarde to be taken, of the nature of the place, so lykewyse oughte there, as it semeth, aboute the admynystracion hereof. For as the season of the yere muste bee marked, so lykewyse muste the plage of the skye be consydered, and that for many causes, and specyallye bycause we maye abyde hounger otherwyse in a thycke ayre, than in a thynne. But the resydue of these thynges, I leaue to the physycions, to be more diligently discussed of theym. That that I haue learned, and as muche as semethe to appertayne to the Germaynes, I wyll open vnto all men.

¶ They of Spayne thynke, this medycyne

oughte

ought to be lyke wyse ministred in all places for this dysease, seyng it hath nothyng, but that that all men maye vse euery where indyfferently, and also hath ben proued among the people of fyue dyuerse nacions. Fyrst it came frome Spagnola in to Spayne, and than other nacions aboute them sought what profyte wolde come therof. And whan they vnderstode, that many hadde vsed it prosperously, the Ricilians receiued it. From thens it came into Italye: and shortely after we of Germany haue learned the power therof by experyence. And of late we harde say, that by the helpe of this woodde, manye be cured in Fraunce. Whiche thyng seyng it is so and seeyng we lyue vnder that ayre, whiche is not so muche subiecte vnto syckenesses, as the countrey of Spayne in Italy are, through the subtylnes of the ayre, and therfore nedelesse to feare those yuelles, whiche may other wyse chaunce, as the feuers, stytches, and suche other: And agayne seyng we haue stronge bodyes, that maye well awaye with labours, hunger, and thyrste. And also the myndes of the Germaynes, for the mooste parte, are meryly set, what shoulde cause vs to thynke, but that oure regyon and menne be very apte vnto this medicine? Whiche thyng

Paulus

Paulus Ricius, a phisicion of pure iugement and hyghe erudicion, approueth, and more ouer affyrmeth, that he knowethe by playne experyence, that no nacion is more apte vnto this dyete. But if we had not seene some restored vnto helth throughe the helpe of Guaiacum, and nowe shoulde begynne to proue it: we oughte not to beleue, that god were so muche sette agaynste vs, that he woulde eyther kepe this helthfull medycyne from vs, or defraude vs of the vertue therof, seyng it was brought from Spagnola into Spayne and hadde the same vertue there, whiche it hadde at home: excepte a manne wylle saye, that Guaiacum disdayneth to be caryed vnto vs, his nature fyrste not chaunged, or whanne it commeth to the Germaynes, that than it suffereth that greate and myghtye powere and strengthe of his, to bee taken from hym, and no where elles. And it is playnely knowen, that with vs his helpe is very presente, and peradventure more presente than elles where. And our men, as they be muche gyuen to surfetyng, so can they, if nede require, abyde very longe and strongely bothe hunger and thurste. And more ouer as oure bodyes abounde with heate, so are they very stronge. For after the iudgemente of Aristotle,

ke, they that inhabyte colde countreys, haue
muche naturall heate in theym, and they that
haue muche heate, for the moste parte are of
great strengthe. And bycause the Almaynes
vse muche eatyng and drynkyng, Ricius the
physycion was demaunded of late, what he
thought, whether it were best to rempt some
what vnto theym in this cure of this sklender
and thyn dyete, and he sayde: No by sayncte
mary, not this muche, but rather handle them
the strayghter, lette these great belies vsed in
eatyng and drynkyng, bee dryuen to a mu-
che thinner dyete than these thynne and leane
Italians. And he shewed me hym selfe, that
he hadde punysshed with hunger one of these
fatte felowes. x. dayes lenger than he ought
to haue done, bycause he wolde haue nothing
remayne that myghte lette the operacion of
Guaiacum.

¶ This thyng and suche other I dooe gladly
reherse by Ricius, and dooe make often
mencion of Stromer, that suche as shall rede
this boke may vnderstande, whom I call good
and ryght physicions, and howe vnworthy I
thynke these commen tormentours of men, of
the dignitee of this tytle and name. And that
straunge countreyes maye knowe, that Ger-
manie hath some good and excellente physi-

cions,

tions. And that I delyte as muche in the lernyng and amytee of theym, that be good and well learned, as I hate these vnlearned and foolehardie felowes, whiche after they be for theyr moneye ones made doctours, streyghte profesſe, that they canne reuyue the deed, and reſtore lyfe to theym that are buryed. But I wyll retourne vnto theſe two, whiche be of an other ſorte, of the whiche two Stromer, whan I aſked hym the laſte yere a medycine to pourge me with, ſayde, Doe not beye thy ſtomake with medicines in this age of thyne, in whiche nature is able of hir ſelfe to do all thynges muche better. For as he is verye ſcarſe in pouryng in of medycines, ſo bryngeth he all ſycke people vnto a very straighte ende of dyete. Wherfore whan he had taken in hande, to cure one in the cytee of Auguſte after theſe wayes, and he ſayde, that he feared, leſte he conlde not abſteyne hym ſelfe from women: Seyng than (ſayde he) thou haſte decreed to dye, thou haſte no nede of my helpe, and ſo forſoke hym and lefte hym to his intemperauncie.

Of this ſorte there are two phyſycions mo, of excellente name: whereof the one is thy phyſytion, moſte noble prynce, named Gregory Coppus, whiche hathe holden me

no

no lyttell thynge in the wrytyng thereof the other continueth in the archebysshoppe of Colyns courte, called James Ebelly, a man of so great auctoryte, that foure yeere afore that he was made the commen phisycion, all phisycions were they neuer so cunnyng, gaue place vnto hym. The other was hadde in greatte honour of all the chyefe learned men of Papia. where this studye flouryssheth, as well for the knowlage in phisike as for other good learnyng, whiche he hadde ioyned vnto physyke. But this is no place to reken vppe the excellente lerned men, but my purpose is to wryte myne experience of Guaiacum. And therfore in this place I repete this to conclude with, that I verylye thynke, that this woodde wyll helpe all maner of men, where so euer they be becom. brought vp, or continue

What tyme is beste to take herevnto. Cap. xiii.

IT seemeth for some causes that folowe, that it is better to proue this cure in sommer than in wynter. Fyrst because (as Galen sayth) the moysture in sommer increaseth and

and renneth in all the bodye, and dothe goe and comme: and therfore the pestylente humours maye lyghtely be separated from the good, and they maye be expelled and banysshed: and these that bee holsome and good, kept. Secondly because all dyseases in winter do fasten theyr rootes deper, and take surer holde, and in sommer contrarye wyse, the humours be stykk mouyng, and the bodye is apte vnto all chaunges. But these consyderacions apperteyne generally vnto all dyseases: But as concernynge this our cure of Guaiacum, for as muche as a greatte parte of it standethe in dyete and suffraunce of great hunger, therfore it is moste expedyent to begynne in sommer. In that season a man maye better awaye with this dyete thanne in wynter, whan men are very hungry. For if the bodye, beynge hotte and boylynge of it selfe, as it is in sommer, shoulde moreouer be loded with meate, it woulde lyghtelie bee dissolued into dyseases. But in the wynter it woulk not so, for so muche, as Hippocrates sayethe, that in wynter a mannes bodye inwardely aboundeth with naturall heate, and outwardly lacketh it, for so muche as thanne it auoydeth and fleeth from the sharpenesse of the colde, wherwith the body outwardely

is compassed into the inwarde parties, as vnto a stronge holde and castelle: and there closeth it selfe vppe: but contrarie wyse in Sommer, the same naturall heate in mans bodye foloweth, as Aristotle thynketh, the Nature of the ayre, and therfore puttethe foorth it selfe, and fleeth oute to the extreme partes of the bodie. But so it is, that the verye nature and propretee of this medycyne is, to reduce into the bodye, and bryng home agayne suche naturall heate as is loste.
And therfore this it seemeth vnconueniente to goe in hande with, or putte in experyence this cure in the wynter. For than it is thought dangerous, whan the heate of the outwarde partes is drawen vnto the inwarde partes, leste the outewarde lymmes be forsaken and lefte emptye of theyr strengthe and power, speciallye in theym that bee colde of nature, whyche otherwyse in the wynter lose theyr heate, ad haue theyr bodyes slayne throughe the vyolence of colde, and be lyke vnto deade folke.
¶ But here maye we not passe ouer that whyche Coppus admonysshethe, saiynge, Guaiacum mouethe a manne to sweatte, castyng oute the euyll humours, that be noiefulle to the bodye: Therfore sayethe he, that
sommer

ſommer is moſte apte for this cure, when the humours are more ſubtylle, and the ſkynne thynner. And in the wynter the wayes and pores, by the whyche the ſweatte ſhoulde haue his courſe, and be expelled, are ſtopped, and the humours gathered to gether, and clodded. But on the other ſyde. for ſo muche as in this cure doone by Guaiacum, the ſycke are greeued with nothynge more, than with thurſte, it is thought, that the ſycke may worſe abſteyne from drynke in ſommer than in wynter. Wherfore in Spayne, and where the heate is vehement, they durſte not hytherto proue this experymente in the ſommer. Furthermore, in wynter (after the mynde of Alexander Aphrodiſius) there ingendrethe on a man throughe muche eatyng, (For than haue men muche better appetyte, than in other ſeaſons) an humour called pituita, that is fleumie, whiche thyng moughte be auoyded, if this cure were than in hande, in whiche great abſtynence muſte be obſerued and kepte. Theſe thynges we haue ſpoken as touchynge the tymes of feruente heate and feruent colde, and nowe we wyll ſpeake of the other two ſeaſons, that be betwyxte bothe, of the whyche two, Autumne ſemeth the woorſte of bothe. For than is there great

abundaunce of all maner syckenesse, and the humours waxe worse and worse, because this tyme of the yere is vnegall and without order, alwayes chaungyng and inconstante, bryngyng in many kyndes of dyseases. For as Celsus affyrmeth, Autumne kylleth many a one.

¶ Furthermore the frenche pockes are very noysfull to the synewes, and the saied authour teacheth, that wynter and Autumne bee not mete nor apte tymes vnto medycines, for the resolucion of the synewes. But these are the reasons of theym that dysputte generally and speake not onely of the vse of Guaiacum. Wherfore this I thynke, that sommer (at the lesse wayes in Almayne) maye bee beste taken: but that is that parte of sommer, that begynneth whan Vere endeth, as in May, for than there is not here so muche heate, but the syck may well abyde and suffer thyrst: And in wynter the colde is very fervente, and likewyse in vere and Autumne the colde is sharper, than the syck maie abyde this cure.

¶ For it is one of the chiefe poyntes for hym that is restored by Guaiacum, with all dilygence to eschewe colde. And as for suche incommoditees, as may happen in the sommer, to the intente they may the lesse be feared, I haue

haue ſpoken of before, and ſhall repete them agayne, whan place ſhall be. And neuerthe-leſſe at this tyme I dooe affyrme, that this drynke of Guaiacum dothe meruaylouſelye ſtere vppe the naturall power and ſtrengthe, and hath power and myghte to quicken and to make luſtye the bodye, whiche for lacke of naturall heate is weake and conſumed: Whiche thynges if they were not as I haue ſayde, and had not Hippocrates in a certayne place, if I well remembre me, ſayde, that Here and Autumne are the mooſte aptеſte tymes to lette bloudde and mynyſter medy-cynes, verely the counſayle of Celſus ſhulde than haue ſemed beſte, whiche ſaythe: Here is the holſomeſte tyme to goe to phiſyke, and nexte vnto that wynter, and that is verye daungerouſe, and Autumne mooſte daunge-rouſe of all.

¶ That we muſte vtterly forbeare wyne and women in this cure. Ca. xv.

AND maie I not boldely affyrme this medycine to be geuen vs of god, ſer-ving it neuer helpeth, excepte a manne

be genen to holynes of lyfe: Merily where as we be brought into the fauoure of god by two vertues specially, that is by the chastitee of bodye, and abstinence of meate and drinke, as the lawes of chrystyan people beare recorde, let hym be sure, except he bynde hym selfe straytely in these boundes, he shall not onely come vnto this medycine in vayne, but shall goe forwardes also in the same with no lyttell daunger. In so muche that it is plainly knowen, that he shall dye without remedye, that vseth any womanne before the .vi. daye after the cure is begonne, eyther because the body so emptyed, is not able to suffer the iniurie of that acte, or elles because god wylle not that any man shoulde vse suche his great benefyte vnpurely. And therfore amonges al them that proued this wood in Almayne, it hapned one felowe to dye, and that through this faute, as they that were present affirmed by theyr othes.

¶ And nexte vnto this, the vse of wyne is knowen moste pestilente, and muste be auoyded in this cure. For it loseth the ioyntes of the body, and hurteth the synewes. And for as muche as it hath vehemente power to enter into the lymmes, and shake all the bodye, it is thoughte, that this decoction of Guaia-

cum

cum ſhall not profyte in his body, that vſeth wyne, but ſhall rather put hym in ieopardye and feare of deathe, whanne theſe thynges Guaiacum and wyne, whiche are moſte contrarye, mete and come together. Therfore ſomme there be, that monyſſheth to abſteyne from wyne an whokke moneth after the tyme of this cure is paſte, for ſo muche as this medycyne kepeth his courſe of worckyng manye dayes after it is drunken. And therefore leſte any thyng ſhoulde ſtoppe or lette it, they take awaye the vſe of wyne, and he that fleeth the voluptuous pleaſure of the bodye, muſte take hede that he gene no place to glottonye. For the olde prouerbe wytneſſeth, that hunger neuer begetteth adulterye. And agayne it is ſayd, that Venus wayeth colde without breadde and wyne. Aelianus wrytethe, that Zaleucus the lawyere of Locrence, forbede ſycke men wyne vnder peyne of death, without the phiſicions counſel. But be it the nature of Guaiacum myght ſuffer this voluptuouſe acte, and dyd not abhorre wyne, yet dothe the phiſicions bokes with full mouth make mencion, that they are very hurtful & greuous vnto that bodye, which is taken with this ſyckneſs, and principally for the ioyntes. Wherefore Celſus reporteth, that there were ſome

that were vexed with ache in their lymmes, whiche through one yeres abstynence from wyne and womenne haue bene safe all their lyfe. And the same Celsus concludeth, that suche as are borne chaste, or bee gelded, or chyldren, or euer they fall to womans company, and lykewyse womenne, excepte theym that haue their flowers stopped, are seldome tempted with this dysease. And Alexander in his problemes saieth, that suche as drynke water onely, are quycker in all senses thanne other. For wyne stoppeth the wayes of the mynde, and dulleth the senses. And Cicero saieth, that for so muche as wyne profyteth the sycke but selde, and hurtethe verye often, it is muche better not to geue it, than vnder the hope of doubtfull helth to renne into open ieopardy. And Venus, in what so euer state a man be, coldeth the belye, and dryeth it, if Aristotle be true. For in suche coupleyng, the naturall heate departeth, and through the enaporacion that than is made, drines is caused and ingendred.

¶ No sobernes and chastitee two holy ordinances of lyfe, be the pryncipall obseruacion in this thyng, the hyghest precepte, the chyefe poynt of helthe, whiche dilygently kepte, no ieopardye can ryse. For be it they tarye the

medicine

medicine or vtterly stoppe and let it, yet they put not a man in ieopardye of his lyfe, whan they be neglected.

¶ That salte muste be eschewed in this cure. Cap. xvi.

Mōges all the thynges that muste be auoyded, some men doe meruaile, why salte is forbydden to be vsed for the space of this dyete, consyderyng there is other tymes nothyng more holsome for mannes bodye: and they saye, that they can not perceyue, how any hurte shoulde come therof in this dysease. The whiche commeth all to gether of the corrupcion and putryfaction of the bloudde, seeyng onelye salte moste of all thynges preseruethe and defendethe from bothe these. And more ouer the nature of salte is to make faste and drye vppe, to bynde and clense: whiche propretee were thoughte moste meteste and necessary to be ministred, to plucke vppe this disease by the rootes. Fyrste because the bodye infected with the pockes, is loosed and

ſhaken: ſecondly becauſe the humours pro-
cede and flowe out from one matter. Third-
ly, whiche is the chiefe poynte of all, becauſe
the corrupte and infecte blondde is yet within
the bodye vnpourged. For this ſyckeneſſe is
no other thyng than a certayne order and
ſtate of the body chaunged through the trou-
ble of the blondde: Euen as it happeneth in a
citie, whan a ſedicion and part takyng entreth
into a common welthe, and the common peo-
ple bee moued in theyr myndes: than are all
thynges ſcattered abroade withoute order,
and moued oute of theyr places, nothyng
hangeth together, nothyng ſtandethe, no-
thyng abydeth, no quyetneſſe, no peace, but
all full of trouble: vnto the whiche chaunge
of the bodye, mocion of members, and ſha-
kynge of iopnctes, with all ſuche troubles,
there muſte comme ſome ſadde and wyſe fa-
ther, a man of hygh auctorite in the common
welthe: for his godlyneſſe and good deſer-
vynges towarde all men (who as Mergylle
ſaythe) maye gouerne and rule with wordes
theyr hertes, and quyete theyr ſtomakes.

¶ So in lyke maner is it in ſalte, whiche as I
ſayde, through faſtyng, dryynge, byndynge,
and purgyng, dothe putte to quyetneſſe thyn-
ges, that are moued, dothe vnyte and knytte

thyns

thynges that are broken, dothe bynde toge-
ther thynges that are plucked aparte, dothe
make caulme and quyete thynges, that are
troubled: and bryngeth quieteneſſe and ſaue-
garde vnto all thynges: yea howe greatte a
thynge and howe neceſſarye thoughte Plyni
ſalte to be, ſaiyng withoute ſalte a mans lyfe
can not indure? And therfore ſay they, how
can that hurte in this ſyckeneſſe, whiche in o-
ther diſeaſes conſerueth all thynges? And for
as muche as in this cure we muſte take hede,
that no corrupte humours be aboundaunte,
and ſalte reſolueth and clenſeth all fylthye
moyſtnes, and alſo kepeth downe and reſtrai-
neth the flowyng of the body: it is thought
we ſhoulde be more plentuous of ſalte herein,
than elles where. Not withſtandyng theſe
reaſons, we muſte haue an nother conſyderа-
cion herein. And fyrſte of all, as muche as
appertaygneth vnto his dyſeaſe, howe the
ſycke muſte forbeare ſalte meates, not all
maner, but onely ſuche as are verye ſharpe.
Lette it be aſked of the phyſycions, whyche
haue longe before tyme proſecuted that mat-
ter to the vttermoſte: for this tyme, ſeeyng
the medycine of Guaiacum, is ſpecyallye in-
treated of, we may ſaye, that thoughe all phy-
ſycions knowe the vſe of ſalte, excepte it bee

very

verye lyttell, to bee noyous and hurtefull in all other passions of the synewes, and in suche dyseases as spryng of corrupte bloudde, and of yelowe and blacke colour, or salte fleume, for so muche as with his tartenesse, it sharpeneth coloure, and bourneth the bloudde, and with his native dryenesse causeth the humours and nutriment of the body to drye vp, and by that meanes dystroyeth all thynges, that shuld helpe vnto helthe. Yet neuertheles aboute the admynystracion of Guaiacum they forbede vtterlye all maner vse of salte: for the same consyderacion they forbede all sharpe thynges, and moreouer all thynges penetratiue: and amonge these spyces, and wyne. For so muche as al suche throughe their sharpnesse and persyng power, do open all pores and entrees, and goo depe: whiche vyolence rennyng throughe the bodye, Guaiacum can haue no place to worke. If these reasons do not satysfy those mens myndes, I wyll saie vnto theym, as the phylosophers saye of the stone Magnes, if it be anointed with garlike, it draweth not yron to it, so lykewyse Guaiacum hath a certayne secrete vertue, and can not tell whether it be as yet knowen, to abhorre specyallye the vse of salte, and whiche power is lost if salte ones come vnto it. And

this

this haue we ſpoken of the forberyng of ſalt in this cure. Now wyll we ſpeake of the ſklẽder fedyng and hunger, wherwith the bodye muſt be wekened and made leane, wherupon all the matter of this dyete hangeth.

¶ Of ſklender fedyng, and hunger, neceſſarye in this cure. Capitulo. xvii.

Although we ſpake before of the ſmalle and thynne fedynge, that the ſycke muſte vſe, and how his meate muſt be diminiſhed, & he brought to hunger, yet we thynke it very neceſſary to warne you ones agayne of the ſame thyng in this place, not onely because this medycine requyreth a voyde and an emptye body, from all maner fulneſſe, but alſo because I woulde declare, that in olde tyme there was a lyke maner to cure the ſycke. And we maie alſo rede in Diodoro, that the Egiptians did heale their ſick other with faſtyng or elles with vomit. For they affyrme, as he recyteth, that ſyckeneſſes are ingendred specyallye of the ſuperfluitee of meate. And therfore they thoughte that waye

waye of curyng to make moste vnto helthe, that taketh a waye the fyrste causes of the dysease. Let not therfore these drunkardes, these interpretate felowes, geuen to surfetyng, be greued with this dyete, whyche, as Persius sayth, deliteth onely in delicious fedyng, and maye lyue scantelye halfe a daye without meate: whose dealy as the prophete sayth, is theyr god, and all theyr myndt and lyfe is nothyng but fedyng. Let suche felowes, as I sayde, ceasse theyr grudgyng agaynste this dyete, seyng that therby so excellente and so good a thyng is obteyned, and so great an euyll is auoyded with so lyttell labour. And let theym not than in this thyng speake of the great ieopardye, whiche maye comme of weakenesse, throughe longe abstynence: as who sayth, that he may fayut, that eareth after this maner. For Plynie sayth, that none dyethe for lacke of meate before the. vii daie, and maie continue vntill the. xi. day. And albeit, he writeth, that in his tyme there was a woman in Germany, whiche lyued sometyme full twentye dayes without meate, and sometyme. xxx. And that he sawe a man, whyche continued. vii. weekes without meate, drynkyng euery seconde day onely water, Plyni also sayth, that he know-

weth

weth for a surete, that the Scythyans, hauyng certayne herbes in theyr mouthes, abyde hunger & thirst somtyme .vii. dayes. And some also saye, that the chrysten philosopher Amonius, neuer eate but onely tosted bread, whyche thyng if any man greately meruayle at, lette hym remembre, that this is also wryten in the stories, that certayn of the Magages lyued onces by meale and herbes onely. And that Diodore writeth, that the olde Egyptians meate, was herbes and rootes. And Hesiodus monysheth, sayyng, We shuld lyue and eate Malus and asphodelo. And Plato writyng of the lawes maketh mencion, that Epimenides was contented sometyme so to lyue. If any man wyll set these thynges before his eyes, and consyder theym, than shall he perceyue, that we lyue verye deynteously in this dyete, and do take in a maner more than nedeth. But if it were a very hardy thyng to absteyne so from meate, what is he that loueth hym self so lytel, but he wolde to get his helthe, suffer this griefe? or that hadde not leauer suffer .xxx. dayes hunger, than to be sycke as longe as he lyueth? or had not leauer passe ouer so manie dayes with stronger hunger, that he maye lyue the residue of his lyfe wholle and sounde of bodye, than to a-

noyde this lyttell gryefe, and to be tourmented all the dayes of his lyfe with intollerable sorowes, and to haue rennyng from hym stynkyng and fylthy mattyer? I haue tolde you, that this is no newe maner of curynge: for alwayes the beste physycions haue commaunded abstynence to the sycke. Of the whiche numbre is Asclepiades, who, as Celsus saythe, wryteth, that the mooste soueraygne remedye agaynste the feuer is, as he hath proued it, to diminishe the strength of the pacient with muche watche and abstinence, in so muche that at the fyrste begynnyng of the syckenes, they should not so muche as wasshe theyr mouthe.

¶ Abstinence, sayth Eusebius, bothe kepeth the bodylie helthe, and the shamefastenesse of mynde. Wherby it appereth that lyttell and temperate fedyng is profytable to the flesshe and the soule, as wytnessethe Tymotheus, whiche beyng on a season with Plato at supper, hauyng before hym suche meate, as he was wonte to haue, tourned towarde his frendes and sayde: They that Plato receyueth to supper, shal be wel at ese longe after, meanyng that after muche eatyng of dyuers and aboundaunte costly dysshes, deynteously dressed, there folowed euyll and rawe

digestion,

digestion, and greatte grefe of the stomake. Wherfore afterwarde whan it chanced him to mete with Plato, he sayde vnto him: Ye Plato do eate this day ratther for to morowe than for the tyme present.

¶ And in Lucian Gallus the cocke Pithagory iudgeth it a great benefite of god geuen to Micyllus, because he coulde alway with hunger auoyde all feuers. And for that cause was without suche disease. Nowe what shall we saye to that, whiche as sayncte Hierome wrytethe, that certayne dyseased with the ioynt ache and the goute, after theyr goodes were gone, and were from theym, and were brought to poore fare and symple meate, they dydde recouer theyr helthe? For they (sayth sayncte Hierome) toke no thought nor care for theyr houshold, and the haboundance of meate and drynke, whyche do breake both the bodye and the soule. And anone after he saythe: There is nothyng that dulleth a mannes mynde so muche as a full bealy: rysyng and tournyng hyther and thyther, blowyng oute wynde with talkyng fyshyng and fartyng.

¶ This storye maye be a learnyng vnto many men, whiche is redde of a certayne greatte belyed and fatte abbot. As he was carryed

vnto certayne bathes, it fortuned hym to mete with a gentylman, who asked him whither he was goyng: the abbotte made hym answere and sayde, that he muste go vnto the bathes. Why (quod the gentylman) are ye sycke? Nay (quod the abbot) I am not sycke, but I haue no appetite vnto my meate. I goe therfore nowe vnto the bathes to get agayne myne appetite, whyche I dydde of late lose: for they are holsome therfore. Verily (quod the gentylmanne) In this thyng I can be a better phisycion vnto you. And toke the abbotte with hym, and putte hym into a deepe and darke doungeon, where he fedde hym certayne dayes hungerlye: and than at laste he asked hym, whether he had an appetite to his meate? Ye marye (quod the abbotte) I fayth (quod the gentylman) than is it reson that thou geue me a rewarde for my medycine, and made hym paye two hundred crownes, and sente hym awaye in good healthe, with suche an appetite, that he coulde haue eaten bothe beanes and leekes, where as before he refused all maner meate, were it neuer so deyntee: and so was he wekke ordered, seeynge he sought not meate with hunger, but hunger with meate. But peraduenture we haue spoken more than enoughe of

this

this thyng, therfore let vs goe vnto other matters: But fyrste I must tell you, to make an ende of this Chappyter, that Guaiacum requyreth not a bealye that is replenysshed with varyetee of meates, or troubled with wynde in the inwarde partyes, but puryfyed and clensed from all rawnes and grossenesse of humours.

¶ Howe hunger may easely be suffred. Capitulo.xviii.

And this scarsenesse of meate can not onely be borne, but also may easily be borne, and that throughe the vertue of Guaiacum: which after that the bodye is ones broughte down, doth both preserue the lyfe, and also causeth that the sycke shall not nede to eate any thyng at all. Therfore dyd I not withoute a cause gene warnyng, that the sycke shulde absteyne from meate as muche as may be. And if he waxe feble or faint, he may not be holpen with meate, but with the swete sauours, which I speake of, as muche as is possyble, putte to his mouthe, and specyally with hotte breadde. But if any fele

hym selfe to be wasked and readye to slyde as wape throughe weakenesse. Whyche thyng howe it shoulde chaunce in any manne I can not tell: for in me there happened no suche thyng at all, that I neded any maner helpe: Than I woulde counsaylle hym to vse these thynges, whiche Plinie thynketh easeth hunger, and quencheth thyrste, whanne they bee verye lyttell tasted of, that is butter and lykeresse, rechisse likorzesse. Or els in this thyng we muste folowe Celsus, whiche sayth thus: This one thynge muste alwayes bee obserued, that the physycion bee often tymes caused to sytte by the paciente, to consyder what strengthe he is of, and to cause hym as longe as he hath any strength to wrastle and fyght with hunger. And if he begynne to doubte of his weakenesse, to helpe hym with meate. Excepte any had leauer folowe that, whiche Gellius saythe, that Eraistrat dydde wryte, that the Scythyans, whan they for somme cause must nedes suffer hunger, do thrusse together their bealy, and binde it rounde aboute very straytly with brode swadlynge bandes, thynkyng that by suche pressynge together of theyr bealy, hunger maye be putte awaye, or the easelyer borne. For seyng, as he sayth, hunger commeth of emptynesse, and is caused

of

of the voidneſſe and holowneſſe of the intrayles, and of the bealy, than whanne the bealye is gyrded in harde, ſoo that the emptyneſſe is ſykked, and the holowneſſe ioyned, ther can be no hunger where as theſe thynges be not, and vtterly forbearyng of meate, maye lyghtely be borne. But why ſaye I, vtterly forbearynge of meate, whyche canne not bee in this cure? I maye well calle it hunger, what ſoeuer it be, that any abydeth. For it maie be ſuffered welle and eaſyly, thoughe a manne take nothyng in the worlde to helpe it. But vnto theſe deynteouſe ſycke perſonnes what thyng can be lyght? whiche canne not onely ſuffer no hunger, but alſo not to haue a ſtomake vnto meate, they thynke it intollerable. For the whyche yf at any tyme they be ſycke, we moughte praye god, that they neuer recouer, conſyderynge they eſteeme it a greate grefe to bye helthe with a lyttell ſufferyng.

¶ Of theſe maner perſons if I ſpeake ſomwhat largely, I doo after myne accuſtomed maner, ſpecialye whan I percepue manye of my countreie menne the Almaynes, to erre in this behalfe.

¶ The prayse of temperaunce in lyfte of ryotte. Cap. xix.

But I beseche almyghty god, that this nacyon maye ones knowe it selfe. Which thyng I do not desyre so much, because it is vncomely, that the people that ruleth the hole worlde, shoulde so lyue, as for that, that suche the intemperancye and ryotte is an occasyon to vs of great euyls, and also to be greately dispised. If other people shoulde eate and drynke as muche as they coulde, they thynke they shoulde passe the lawe of Nature: but whan we cromme in so much, that we canne not beare it, we loke after laude and prayse. What meaneth these strynes and contencions of our valyaunt drynkers? Whan he that drynketh is receyued with triumphe, whan it is glorye to ouercome in drynkyng, and no shame to be drunke, and caste it vp agayne. O countrey, O empyre, Es for the Dolomiane, or if there be anye other that passeth vs in drunkennes, I regarde theym not, but this nacion I say ought to remembre them selfe, and haue regarde to theyr dignitee: excepte it seme, that other nacions are commen vnder this

this empyre, not for the reuerence and opinyon, whyche they hadde of oure noble forefathers, but to dyspyse and mocke vs. Verily it muste nedes be, that they were farre other men, that had suche honour geuen vnto them, than we be, that are thus despised. Is there so muche as a chylde in Italy, that knoweth vs by any other name, thanne by the name of dronkardes? Seeynge thanne that other straunge nacions dooe speake sooner of oure vyce than of our humanitee or vertue: shal we not chaunge our lyuyng? Shall we not fere to lose this honour to oure great rebuke and shame? Or shall we not thynke, that it is more shame to vs to lose the title and prosyte of the empire, that hath benne a glorye to receyue, whanne it was offered vnto vs? Or that sober menne and reasonable wylle be contente to be vnder the rule and dominion of a dronken and barbarous Nacion, beyng without all good humanitee. But if it can not happen into the braynes of oure menne to vnderstande theyr owne shame, yet at the laste lette them knowe theyr owne destruction.

¶ And if we sette so lyttel by the losse of our glorye and the rebuke and shame of oure voluptuous mynde, that we wylle not leane for that, oure vnthryftye lyuyng: Yet vs at the

leſte wyſe haue ſo muche wytte, as to care for our bodyly helthe, whiche muſte nedes be troubled and brought to naught in ſuche feaſtynges, ſurfettynges, and dronkynges: about the whiche as the ſatyrike poete ſaythe, leapethe and ſkyppeth in greatte compänyes of all kyndes of dyſeaſes. But Germany hathe loſte his wytte and vnderſtandynge, and hath forgotten it ſelfe, not all Germanye, but many in Germany. Theſe be they that drawe theyr dyners vnto ſoupper, and theyr ſuppers into farre nyghte. Theſe be they whycke throughe theyr myſorder, haue cauſed a ſtraunge poete, but yet not an yll poete, for he semeth to hate yll men, to write to the greatte ſklaunder of this countreye, ſaiyng: Bacchus ſytteth at the deyſe, and Appollo is caſte out of all company. For all the lyfe there is nothyng els but dronkyng, that is, they ſet more by dronkyng, than by wyſedome. Howe be it theſe dronkardes, that erre throughe madneſſe and lyghteneſſe, mought lyghtely be deſpyſed: but theſe that with theyr deynteous fare, and nyce and wanton apparail caſte theym ſelfe headlonge into the mydmayne ſea of Voluptuouſeneſſe and pleaſures. Theſe I ſaye, be worthy to be hated of all the worlde. Theſe be they,

that

that lye vpon theyr pyllowes of downe heaped to gether, that consume what so euer may be gotten by lande or sea, not to susteyne theyr lyfe, but to delyte their swete mouthes, that muste weare the fineste lynnen, that must be robed in purple, that reioyse to be wrapped in softe myse skynnes, not so muche to keepe them from colde, as for delycacy and wantonnesse. These be they, that maye not touche the common clothe, whose skynne can not suffer but the fyneste and softeste thyng that maye be gotten: that take theyr counsaile in quaffyng, and in theyr counsayls quaffe, that medle with no sadde mattyers, but leade all theyr lyfe in feastynges.

¶ These thynges ar not vsed (I say again) throughe all Germanye, but specially, whiche thynge is to our great shame and rebuke, amonge the chiefe and the nobles of Germanye: whiche pamperde vppe dayly with all maner deyntee fare, exercysyng dyners and suppers meate for popes, in theym they bankette, in theym they bryng one to an nother, and therein haue suche pleasure, that they had leauer dye, thanne to be plucked from it. They haue none other care, but to fylle the beally: by whom Salustc, if he had suspected such beastes euer to come in Germany, might

welle haue ſpoken this his ſaiyng: Many menne geuen to feedyng and ſleappynge, haue paſſed euen as ſtraungers theyr wholle lyfe, without knowlage and learnyng. But let a man caſte with hym ſelfe what opinyons the Romaynes had in theſe dayes of the people of Germanye: and thanne ſette before his eyes, what a monſter, and howe hatefull this cherysshyng of oure throtes, that we nowe vſe, hadde ben than: In the whyche whanne we haue ſpente a great parte of our lyfe, and haue receyued thens thoſe thynges, that muſt nedes folowe that kynde of lyfe, that is innumerable kyndes of dyſeaſes: than do not we confeſſe nor knowlage our faut, but do accuſe god of cruelte. And thoughe it be we our ſelfe, that gette and bye with great coſte and expenſes the ſedes of all oure ſyckeneſſe, and nouryſſhe with all oure herte oure owne myſchiefe and deſtruction, cherysſhyng oure enyls with the loſſe of our wholle patrimony, yet whan we be once downe, and ſette vppe with quoſſens and pyllowes heaped rounde aboute vs, not able to moue hande nor foote, thanne we blame nature, and ſaye, we maye thanke god of all our enyls and peynes.

¶ For no glouttons do otherwyſe than they dydde, whyche Iuuenall ſpeaketh of, whyche

the beleue, that god in his fume and wrathe, dothe caste these diseases dpon theyr bodyes: and therfore calle them the gonne stones and weapons of god. But wolde to god we wold retourne to our olden porrage, and be couered as we were in tyme paste, with wollen garmentes, so made that euery lymme and parte of vs mought be sene, and to waxe weary of this sylke, and hate these garmentes so fulle of playtes. For what other thynges are all these, but fyrste the wastynge of our patrymonye, and than the purchasyng and increase of all euylles and dyseases: Meryly our auncestoures, beynge verye nyggardes in these thynges, dydde greatte actes and excellente thynges with hygh glorye. But whan dyd we, that to fulfylle our pleasant affeccion receyue venom in the stede of meate, any thyng worthye the honour and glorye of Germanye: It was farre better for vs to be called and counted barbarous, whan oure kyndynge was homely and rude, than nowe to haue in this ryottous lyfe, and this shame, the laude and prayse of wyttes and good learnyng.

¶ What wolde great Charles say nowe, if he came agayne to vs, and sawe our princis in theyr vtter garmentes of sylke: seeyng that he hym selfe wore a shert of habergyn? Or

what

what wolde one of the Othons say, whyche stretched oute and enlarged theyr vertue and valyantnesse in duste and durte: whanne oure men annoynte theym selfe with straunge and costly bawmes.

¶ There is a notable execracion of Chrysyppus agaynste them, that vse ointementes voluptuousslye to the pleasure of other. The deuylle take these delycate felowes, sayth he, that haue sklaundered so good a thynge, the people that were wanton and geuen to pleasure vsed it in tymes paste. But it was neuer thought, that the Germaynes shoulde euer come to this poynte, to smelle of ointementes and bawmes. And nowe we calle for pommanders, muskballes, damaskpouders, and all maner sauours, as thynges necessary to our lyfe, and thynke it greate honour to vs to smelle of suche straunge sauours. Nother is it women onely that are in this faute, but men, specially princis and prieste.

¶ Solon forbade ointementes to be solde in a citee of Grece: And the Lacedemones, expelled theym from theyr cytee, saiyng, that they corrupted and marred theyr oyle.

¶ And Licurgus toke awaye from the same Lacedemones banketynge, feastynge, and costely dyners. And Socrates, as Xenophon

phon ſaythe) dydde grenouſely rebuke ſuche ryottous aboundance.

¶ Trewely the olde Germayns mynded no ſuche voluptuous pleaſures, and they thought it a very ſtraunge thyng, to lyue any thynge wantonly or nycely. I haue harde ſome olde men ſay, that whan they were younge men, it was a ſuſpecte thyng to weare a gowne, whan we nowe a dayes do honour and worſhyppe purpull. And therfore we may well crie, O corrupted and wretched worlde.

¶ They were couered with the ſkynnes of wylde beaſtes, and laye in theyr fyeldes vnder the ſkye, and were made ſtronger with contynuall labour, where we that be wantonly and nycely clothed, and take our pleaſure vnder oure gaye gylted howſes, bee throughe all kyndes of ryotte and voluptuous paſſetymes vtterlye weaked, and of all manly ſtrengthes depryued. And may any man thynke, that this maner of lyuynge can lyghtely haue an ende, ſeyng the chiefe & principall example therof cometh fro theym ſpecially, that be called prieſtes? what they bee in dede god knoweth, and they only, to whom it hath pleaſed god, to geue trewer eyes to ſee with. Theſe do not vſe all maner pompes and exceſſes in thynges appertaynynge vnto

the

the seruyce of god, but euerye one of theym must swym at home in his house in all maner of costly and deynteous dysshes and cuppes, and they calle eatyng and drynkyng, lyuyng. or if they dooe not so call it, yet verysly they so esteme it. And therfore seyng they dooe so, other menne thynke they maye dooe the same.

¶ And this the laudable and naturalle custome and facion of Germanie is banysshed. For we be so farre gone, that we excede all other nacions, be they neuer so euyll, in suche aboundaunce and voluptuous pleasures. It hadde more becommed vs, to haue dryuen these thynges oute from the myddes of vs, and as Diogenes dydde to the Tartis and fyne manchettes, so to haue sayde to this straunge ryottous maner, O gueste goe and gette the hense quyckely. Ye the examples of straunge nacions ought ones to haue taughte vs. And seyng to banket and surfette moste largely, is nowe a day counted moste kyngely, why do we not here the answere of Menedemus the philosopher, whiche he made to Antigonus, askyng hym, whether he shoulde goe to a deynteous and costely feaste or not? Haue in mynde (sayde he) that thou arte a kynges sonne. Antisthenes, to a certayne person

perſonne prayſyng delycious fare, ſayde, I wolde our ennempes fared delycately. ¶ The wordes alſo of ſaynt Pauke ought to be writen in oure herte, ſaiynge: Meates are geuen to the bealye, and the bealye to meates, but god ſhall make an ende of bothe. The ſame Pauke whan he condempned the workes of the fleſſhe, amonges whyche he nombred exceſſe of drynkynge and eatynge, he addethe to theſe wordes, Of the whyche thynges I nowe warne you, lyke as I haue before tymes warned you, that they, whiche commytte ſuche thynges, ſhall not be the inheritours of the kyngedome of god. But they nowe do the ſame thynges, whiche ought to be our gydes into the kyngedome of god, prieſtes, chanons, byſſhoppes, and prelates, in ſo muche that it is nowe come into a prouerbe throughe out all Germany, Let him be made a man of the churche, that loueth to lyue pleaſantly, as thoughe ſuche a lyfe were meteſt for them.

¶ The frugalitee of my grandfather Laurence Hutten, whiche is worthye to be writen, ought to moue vs vnto muche glorye, who all thoughe he were ryche, and muche occupied in great mattyers of oure princis, bothe in warre and peace, yet wolde he ne-

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ner admytte into his howse pepper, saffron, gynger, nor suche other straunge spyces, nor vsed garmentes but onely of our owne wolle, although there were sometyme precious vestures geuen vnto hym for the welle doyng of his busynesse. And he dyd not onely this hym selfe, but also amonges his equalles he rebuked greatly the facions and maners of men, saiyng. We seke euer straunge thynges, as though we hadde not growyng with vs, wherwith our meate may be made delycate. If we wolle please and delyte our taste, or as though the great price of our garmentes dyd increase the qualitees of the mynde. But I wolle ceasse to speake more of this man, leste I shuld seme to couete myne owne glory. If I had first tolde you this one thyng me thynketh it is not so goodly a thyng to be borne of this my stocke and family, in the whyche be some causes besydes this, whereof I maie glorye, as to be borne his nephew, that thus hath lyued. Our predecessours, and suche as I my selfe haue seene olde men, whanne I was but a chylde, whanne they dydde kepe in theyr meate, drynke, and clothyng suche temperaunce, they were of good lykyng of body, and through great labour were hardened agaynste hunger and thyrste,

heate

heate and colde, where as we at the fyrste
froste shewer and shrinke together bothe hand
and foote: and as soone as winter begynneth,
we be treble furred, and be shutte vp in our
hot howses, out of the whiche we go not, vn-
tylle mydsommer, whan the sonne and heate
bourneth and parcheth all thynges. And as
I say, where as nowe scantly the tenthe per-
sone of the noble men can bee founde in Ger-
mania, but he hathe eyther the gonte in his
feete, or in his handes, or is greened with the
dropsye, sciatica, or lepsye, or is tourmented
with this frenche euyl, which bryngeth these
greatest euyls with hym.

¶ But at the laste let vs retourne and enter
into that lyfe, whyche is meteste for this na-
cion and empire of Germanye, and whiche e-
uen they, whom I tolde you, lyued wanton-
ly can be well contented to here prayse. For
I thynke there is not one of these, that geue
them selfe to suche delicate and ryotous lyfe,
but he hateth the same in other, excepte he be
so blynded through intemperaunce, that he
loueth these vnthryftye manered Sardana-
pales, and Helyogabalos, or dothe hate the
persimonia of many, whiche be of the contra-
ry facion. Truely Vertue semeth very amya-
ble euen to theym, that dothe lyttell folowe

or regarde it.

¶ It was an olde meate of Catos, porrage made with cheese and egges. And Plyny reherse the, that grewelle made with otemeale grotes, was ones the meate of the Perayne and trewe Germaynes, as it is yet of many vnto this day. But we feede vppon straunge and beyonde sea vytayles, thynkynge that we haue so muche nede of them, that euerye howseholder hathe decreed to sekke those thynges, that growe with vs, to bye the other with: whyche one thyng hath enryched the Fuchers, whiche in the meane season, that we thus nourysshe our bodyes, haue all the money, and lykewyse all the excellent goodlye places in Almayne. For they beyng the mynysters of our voluptuouse kynynge, are so increased, that there is no prynce in Almayne able to compare with them in ryches se.

¶ So farre be we gone, and so lyttell perceyue we, what thynge Germanye deuoureth and consumeth. Wherfore I thynke that he was of excellente wysedome, (yf any suche was) that feared in tymes paste, leste suche voluptuous and delycate lyfe shoulde enter into Germanye: wherof (as euerye man may playnely see) springeth so muche pestylence, and so many diseases; and agayn perceyued

ceyued, that they ſhoulde lyue quyetely, that coulde be contented to lacke ſuche pleaſures and delycionſneſſe. For they that dreſſe our herbes, and lyue with them, as there be ſome frewe Germaynes yet remaynynge, they are of good helthe and bodylye lykynge, but they that bee ſpyce fyngered, and belche ſynamome, and ſmelle all of cloſes, and haue all theyr pleaſure in goodlye araye, theſe be they, that are ſubiectes to all kyndes of dyſeaſes and euyls. How properly therfore dyd the Satyrike poete calle the gowte Ryche? For it medleth not with them that are poore, and drynke no wyne, but it is a companyon for ryche menne, drunkardes, ſurfettours, and delycate lyuers, whiche as the ſame poete ſaythe, to gette ſwete morſelles, leaue no place vnſerched.

¶ And ſo, thoughe this countreye bryngeforth that that is neceſſarye for the lyfe, yet as though nature had vtterly forſaken them, they renne vnto ſtraunge thynges, fetchynge theyr garmentes theyr meates and medycynes from Hercules pyllers, from the plande of Taprobana, from the ryuer of Ganges, and from places farther of than theſe, euen almoſte from the head of Nilus.

¶ The wrathe of god lyghte on theſe deade

 mens

mens heades, that fyrst receyued these euyls into Germany. For they haue done a thyng vnworthy for the grauitee of the Germayns. Trewely they, our forefathers, were none suche, the whyche preferred the labours and peynes of Hercules aboue the fleshely lustes, aboue the delycate meates, and softe beddes of Sardanapalus. But O lorde Christe, howe delycate, howe holsome feedynge is breadde made of rye or wheate, and gruelle made of millio, oriza, ptisana, and otemeale porrage? Adde therunto so many kyndes of herbes, and so many dyuers garden spyces, as anyse, coryander, cynamome, fenell, musterde, neppe, onions, leekes, garlyke, and specially if we wyll beleue Plinye, perselye hathe a synguler good grace to season meates with. And for drynke, we haue ale and beere. And for the ryche men there is wyne, whyche is the pure and cleane drynke of the erthe, as Appollonius iudgeth: so that it be vsed scarcely, whether it growe in France, or vpon the bankes of Rhenus. We haue also of our owne beastes flesshe bothe tame and wylde, whiche are not of vnpleasaunte taste. We haue frutes of trees not to be despysed, howe ryche is Germanye, howe plentuouse of all meates, howe aboundantlye dothe it

mynistre

mynyster all thynges necessarye for the lyfe of man? Wherfore my chefe desyre and vow is, that they neuer lacke the gowte, nor the frenche pockes, that canne not lyue withoute pepper: And I praye god, they may ones be broughte to extreme hunger, whyche nowe serche in al places, not for meate to liue with, but for delycates and deyntees, wherewith they may stere vp their sweete mouthes, and prouoke theyr appetites. Howe iustely dyd Galenus enuy helthe to suche felowes, whan he forboade all phisicions from the curyng of drunkardes, and of them that ar geuen to the bealy? If suche at any tyme were sycke, for they by and by (saythe he) through intemperate lyuyng heape vp agayn grosse and vndygested humours, so that they bee clensed and purged in vayne.

¶ The necessitee of nature is lyghtelye contented, sayth Hierom. Colde maye be expelled with course clothynge, and hunger with lyttell meate.

¶ Whan Anaxerses, the kynge of Perse was broughte to that necessitee, that he eate drye fygges and barlye breadde, than he beholdynge his fortune, and suche a greatte chaunge, sayde: O what pleasure is this, that my regall aboundance kepte me from?

By the whiche example we may knowe, that they onely lyue in knowladge of theyr owne lyfe, that lyue scarcely and soberly: And on the other syde, they that be geuen to the nourysshyng of theyr bodyes, and the pourynge in of all thynges, be as men errynge in darknesse, and perceyue not theyr owne lyfe, so farre are they from the lyfe of pleasure.

Now be it within shorte space, whā thei be ones fallen into dyseases, than they begynne to seeke and perceyue, what lyfe they haue chosen, and what is the rewarde of the same. For as Persius sayth, whan the harde and stony gowte, the braunches of theyr olde surfettyng, hath bracken theyr ioyntes: thanne they mourne, that they haue passed theyr dayes so grossely, and consumed theyr lyfe so fylthyly, and be so sory to late of theyr lyfe to come.

Doo we than doubte, what is the cause of all the syckenesse, that the Germayns haue? seyng we may yet remember, that this pestilence and myschiefe of the bodye dydde enter with that ranke and ryottous lyfe. For here we do nowe so geue our selfes to hoores and pleasures, that we seeme to stryue with other straunge people for the maistrye of fylthye lyuyng, as menne doo in games for the beste

wager

wager. And for this purpose we haue certayne mynysters verye experte. These get and conueye vnto vs from the fartheste partes of the worlde prouocacions of gluttonye. These bryng in from farre, with meruayllous delyte, bothe to eate, to drynke, and also to clothe our selfes with. Wherin seyng they haue longe and many dayes contynewed, to theyr owne (as I sayde) great aduauntage, they haue made some so delycious, that whā they be here in Almayne, they muste drynke wyne of Corse, they muste haue meates oute from Italye, and contrary wyse, whan they be at Rome, they vse wyne of Rhene, or that whyche Neccarius bryngeth foorth. O peruersed custome of lyuyng. O myschyefe, worthye to be hated of all men, euen so muche the more that they be bysshoppes, whyche dooe these thynges, and are the ryngeleaders thervnto. Suche maner of persones I beleue do desyre of god, as Aristotle writethe of Philoxenus, to haue the neckes of cranes.

¶ Aristophanes reproueth the tables of the Syracusanes, and the voluptuous aboundance of the Sybarites. If at that tyme he blamed suche thynges, what wolde he say, if he nowe lyued, and sawe our bankettyng and

feastyng, our quaffyng, and drynkyng.

¶ Therfore as many as couete vertue and knowlage, lette theym take heede, and harken to Pythagoras, whyche sayethe: that a man, that ryseth not aboue man, can not taste or atteyne any hyah thyng, that is to saye, as longe as a man lyueth vnchastely and dyssolutely, he shall neuer doe any greatte thyng with wytte or mynde. The moste holsomest sedynge for man (sayethe Plinie) is one maner meate, the heappyng of dyuers tastes is pestyferous, and sawces are worse than that. ¶ Persius well perceiued these thynges, whā he thus spake in great mode, Thou wouldest haue lyttell ioyntes, and a whole body in age. Ye but the fatte dysshes, and the fatte deynteous, wylle not suffer the goddes nor Jupiter to graunt therynto.

¶ And Cicero bryngeth in Cato sayeng: that a lybidinous and intemperate youthe, maketh age very feble. And he aduyseth and counsayleth vs to eate and drinke so much as may susteyn the bodyly strengthe, not oppresse it, thynkyng that nothyng can be so vnfrendly vnto the mynde of man, whyche he calleth an heuenly rewarde and gyft, as voluptuousnesse is. For as longe as lust and pleasure beareth rule, Temperunce can haue no place:

Neyther

Neyther vertue may beare any ſtroke, where luſte and pleaſure reigneth. And therfore he iudgeth, that we oughte to geue great thankes vnto age, whyche cauſethe that we lyſte not to doe that thyng, whiche we oughte not. For voluptuouſeneſſe, ſaithe he, beyng an enemye vnto reaſone, ſtoppeth and letteth all good counſayle, and blyndeth the eyes of the mynde, and medleth nothyng at all with vertue. And therfore he thynketh, that olde men are happye, whiche whan they lacke feaſtes, fulſyſſes, and the cuppes ofte walkynge, they lacke alſo drunkenneſſe, rawneſſe of ſtomacke, and be not rumbled nor vexed with dreames, whyche maner of thynges accompany theym that are geuen to ſuche wantonnes. For Hierom ſayth, that diſeaſes come of to muche eatyng.

¶ There is a pretye ieſte, of a certayne phyſycion of this countreye, whyche had a ſycke manne in cure, that hadde rennynge legges, and that not withſtandynge was geuen to banketynge and drynkynge mydnyghtlye. and yet complayned that his medycines prevayled not, And that his ſores ranne faſter, than they dydde at the begynnynge: Truely ſayde the phyſycion, they wouldde ceaſſe rennynge out, if thou woldeſte ceſſe powrynge in.

¶ Galenus affirmeth, that the great chuffes, whose lyfe and occupacion is feedyng, may neuer lyue longe, nor be helthefull, and their mindes be so wrapped with ouer muche bloud and fatnesse, euen as it were with mier, that they haue no maner heuenly meditacion, but do alwayes thynke vppon eatyng, drynkyng, fartyng, and shytyng.

¶ The olde Romaynes called that feedyng necessary, that was sklender and sparyng.

¶ And amonge the grekes lytell meate was muche commended by the wyttyng of many.

¶ The Essees, whiche were a certayne sorte of philosophers amonge the olde Jewes, are lauded of Josephus, because they had tourned theyr dayly abstinence into a custome, and an nother nature. The same Joseph prayseth the continency of the pharyseys. He that worlde ones haue had vs destroyed, I thynke hathe desyred, that this custome of lyuyng myghte enter amonge vs. And therfore seynge Marcus Cato (as it is wrytten in Plynie) dyd take great care and feare, leaste the Grekes shoulde innade Italy, with theyr wanton and voluptuous lyuyng, whyche of oure forefathers hathe prouyded, that none of these spyces and sykes shoulde be solde in Germania: farewell pepper, farewell saffron,

fron, farewell sylke. Or if there be any vse therof amonge other nacions, I praye god that this nacion neuer knowe it, or see it. And Christe sende our countreye men this mynde, that they may call home againe the frugalitee of their elders, and facion them selfes to their honest sparyng.

¶ With what stoute stomake doth Anacharsis bost the order of his kynyng? Unto me (sayth he) hunger is a swete morsell, the grounde is my bed, a cloke of Scythia (that is a beastes skyn) is my garment.

¶ Sober Demosthenes drawe drunken Aeschines out of the citee. Socrates hatyng the tauerne haunters, and such as haue all their delyte and pleasure in their throtes, sayde: Many menne lyue to the intente to eate and drynke, but I eate and drynke to lyue. O, very wyse man, and worthy so to be taken by Appollos commendacion.

¶ And this saiyng of a greeke poete is to good to be forgotten: Thou thy selfe muste rule the bridel of thy bealy.

¶ What saye you? whatte maner felowe thynke you Epicurus was? whome all the worlde persecuteth, as a felowe of pleasure, whyche put the hygheste felycitee in pleasure? Truelye what so euer it be, that he made so

muche

muche of, he ment in the onely vse of breadde and water, and dyd muche commende sklender fyuyng, and suche as may quickely be gotten. And writyng vnto a certayne frende of his, he sayth, Sende me a lyttell chese of Cithridy, that I may, whan I wolle, fare somwhat more deynteously.

¶ Anaxagoras sayde, He that eatethe sauourly, nedeth but lyttell meate. Porphirius wylleth the mynde to be clensed and pourged with abstynence. And Philostrate wryteth, that Porus, the kynge of Inde, was excedyng stronge and myghty, not withstandyng he neuer fedde but vpon breadde and water. Masiniffa lyued. lxxxx. yere withoute anye maner delycate fedyng. And Mithridates, kyng of Ponte, which kept warres with the Romaynes. xl. yeres, vsed to eate his meate standyng, so farre he was from our facion, that he woulde not sytte downe on a softe quoyssion.

¶ Titus Liuius wrytyng of Annibale, saith, He measured his meate and drynke after the nede of nature, and not after pleasure. He had not the tymes of watchyng and slepyng dystyncted by the daye and the nyghte, but whan his busyneffe myghte spare hym, than toke he his reste, and yet not suche as is caused

fed with a ſofte bed and ſilence.

¶ And amonges the lawdes of Auguſtus Cæſer, this is the chyefe, that he was content with lyttell meate and drynke. But we hadde leauer order our lyfe after the facion and maners of glouttons and pleaſaunte fellowes, lyuynge contrarye vnto nature, to the deſtruction of both body and ſoule, and to the preſeruacion of theym bothe to ſet before vs theſe exaumples of lyfe, ſo noble and ſo helthfull. And I pray you the Turkes and other, that are not of this our relygion, wyll they euer deſyre to become chryſtian men, whan they ſee vs thus to lyue? But I truſte that oure nacion wylle ones at laſte beware and waye wyſe agayne, beynge taughte with our owne harme.

¶ Nowe agayne vnto our pourpoſe. And for ſo muche as I haue ſpoken of abſtynence and ſklender fare, I wyll ſhewe what I thynke of hym, that ordereth hym ſelfe after this dyete, whether he maye be reſtored, whiche ſome men doo thynke, euen without the drynkyng of Guaiacum.

Whe-

¶ Whether a man may be restored by this dyete onely. Cap. xx.

Of theym that be good ought to be none euyll opynion, neyther suspicion: But trewely these comon phisicios be sore greeued, that this medycyne can do so muche, and that it alone can do it, euen without theyr medlyng. They fume very sore, that so many in euerie place be sodeynly holpen, of whom they trusted to haue had a perpetuall stipend and contynuall lucre. Wherfore they stryue verye styffelye, fearyng leaste in tyme to comme it shall take awaye the truste that men haue in theym. They haue spoken of late certayne trifelyng and vayne wordes, whyche if they spake as they thoughte, muste be ascribed to theyr ignoraunce: but if they spake it of enuy, than vnto theyr myscheuous mind. They say, that a sycke man may be recouered onely by this dyete and order of lyfe, whyche is prescribed in this cure of Guaiacum, thoughe he neuer drynke of this decoccion of Guaiacum, nother receyue any other medycine.

And I my selfe haue seene theym, that haue promysed, that they woulde seethe the Ma-

nynges of Junyper, and of oke, or asshe, or pyne tree, or all these together, and they douted not, but that they wolde with these helpe men of suche dyseases as welle as with this decoccyon of Guaiacum. Where vnto (all thoughe I suspecte theyr malycious intente) yet I pray god sende theym as good fortune as they wolde wysshe. For what coulde be a greatter commodytee vnto this nacyon, than to haue suche a remedy growyng in our own woddes, whiche els must be fet from so far? But I greatly feare, leste they go in vayne about this theyr rasshe promyse, both because I thynke this to be a greuouser dysease than may be put awaye with hunger, without any other medicyne mynystred, speciallye after it hathe fastened his rootes depelye, as for the moste parte it is wont to do. And also if these trees, whyche I spake of, coulde doo any suche thyng, theyr vertue and power I thynke shoulde not haue gone so longe vnknowen, seeyng they growe here amonge vs. Neuer the lesse I am contente they make a proofe. For what other thyng hathe a physycion to do, but dayly to fynde out somewhat, and to knowe by experyence, and to serche what wyll helpe euerye griefe and syckenesse? But this thyng I woulde all shoulde be admonys-

shed

ſhed to bekene, whereof I ſpake before, that the helpe of frugalytee and ſcarcenesſe, as it is great in other dyſeases, ſo it is, and that ſpecyallye, in the frenche pockes, but yet not ſo great, that it may amende the blouddе that is infected and corrupted throughe the venoume of this dyſeaſe, without ſuche medycynes as haue theyr power and ſtrengthe to do it. As by exampke. If two kepte warre together, and the one of theym obteyned of me, that I ſhouldе not helpe his aduerſarye: Verylye I may impute vnto hym, that I hurte hym not, but that I haue holpe hym, I maye in no wyſe. And lykewyſe the abſteynyng from meate and drynke, as it dothe not take away the diſeaſe, ſo doth it not nouryſhe. As one myght ſay, that he nother bounde a perſon whan he myght, nother loſed hym whan he myght not.

¶ I haue ſhewed you, that manye haue bene reſtored to theyr helthe from the gowte and ioynte ache, whan they brought theym ſelfe to a more ſklender and a ſobrer diete, and abſteyned from wyne and women: but I neuer thought ſo of the frenche pockes, and the maladies that folowe therof. For that entreth ſo depe, that it can not lyghtely be plucked vp, and ſpreadeth ſo broade, that it can

not

not with a lyttell thynge be brought to ge-
ther, but it so infecteth the whole bodye, on
whiche it ones catcheth holde, that it can not
be taken from any parte alone, but whan it
is drawen out from the whole, as at one braid
or plucke. Beleue me, that haue proued ma-
ny thynges herein to my greate hurte, if any
man moughte haue auoyded this enylle with
sobre and scarce kyuyng. I had auoyded it
lōge sens. For by the space of .3. whole yeres
I kept my body as lowe & as leane as coulde
be, in so muche that in that space I felte no
greefe of my dysease, but yet I was not cleane
ryd from it. Neuer the lesse go to ye noble
promysers, seethe ye assbe, make ye readye
Iunyper and pyne tree, and take boye to, yf
it please you, and horne ame, and plane
tree, and ye shall gette right greate thanke
of all menne, if throughe your dylygence we
may haue here at home, that we muste elles
seke so farre of. Ye and ye shall doo muche
more for vs, than the Fuchers shulde, though
they made pepper or cynamome to growe in
this countrey. And so gladly as I wolde re-
cepue this thyng at your hand, if ye woulde
euer gene it forthe: so before ye gene it, I
wyll not beleue, that there is any suche thyng
in you, no I wyll not so muche as hope for

it, seeyng I haue gaped so oftentymes in vayne, lokyng for those golden hylles.

Howe a man must order his bely in this cure. Cap. xxi.

N the tyme of this cure the bealy auoydeth very lyttelle and harde, & that with muche ado, and that is not onely because he eateth lytell, but also because the nature of this medicine is to drye and bynde. Howbeit I haue herd say, that this thyng hapneth not to euery mā alyke. For some say that anone after the begynnyng they were lose belyed, and some were so contynuallye: wherof I dyd meruayle. For in these. xl. dayes it neuer wente from me so muche as ones, but as it was compelled. For in this diete it may be kepte to the fyfte or. vi. daye, without any ieopardy. And than in the mornyng the shaupng of this Guaiacum sodden in water, muste be dronken to the mountenaunce of halfe an ounce. And if it moue not at the fyrst, it muste be geuen agayne the next day, and so the thyrde day, and if it helpe not so, ye must than poure in clysters vndernethe,

or

or suppositories prepared for the nones. For the bealy muſt nedes be loſed. And if a man will loſe hym ſelfe by drynkynge or eatyng Caſſia, I thynke he doeth not muche amiſſe, ſo that this be dooen but ones, and that mornyng lette hym not drynke Guaiacum: I would not that he ſhould be eaſed with vomytes: for thei make the bodie colde: and (as Plinye ſaieth) they be euill for the eies, and ſpecially for the teeth. There be many thynges in this cure, that ſtoppe the bealie. Fyrſt becauſe the bodie is emptied in the beginnyng with a pourgacion, and than becauſe there is a little meate receined. But as this place is cloſed and ſhut from eiections, ſo is there ſomewhat in the meane ſeaſon, other by ſweatyng, throughe the ſtrength of Guaiacum, that expelleth thynges hurtfull and ſuperfluouſe, or elles in the Bryne, the whiche is more moyſte than that cometh of the meate. And one thyng is greatly commodorable that in the tyme of this cure there chaunceth no ſwellynge, nor there are no peinefull throwes or aches felt, nor the taſte cometh not bitter, nor there riſeth no lothynge of meate, nor Vaporous breathe not lightly aſcendyng from the ſtamacke to the head, as in other diſeaſes. And that the paciet

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is purged, it is easyly perceyued by makyng of water: nor to the intente that shoulde be doone, none other prouocacyon shoulde bee sought. Nowe wyll I speake a lyttell of sweattyng.

¶ Howe in this cure one maye be moued to sweate. Capi. xxii.

If the pacient can not sweake, somme thynke, that meanes shoulde be sought to prouoke hym therto. And therfore they caste on hym many clothes, and lette hym lye three or foure houres couered hot. And thoughe this amonge all thynges that we suffer, bee one of the hardest: yet I felte euen to the very fayntyng, that so chaunceth no faylyng, all they that were cured with me, indured it moste greuously, and they sayde, that this was the hardest thyng in all this cure.

But if I might lawfully say my mynde herein, all moste I dare not shewe that that I haue lerned, I wolde no man shoulde be prouoked to sweate, saue that the pacyente shall as the thynge requyreth, keepe his bedde

three

thre or foure houres, and passe not, and lette hym be couered, but not with ouer many clothes, nor to lye ouer stykke and stere not: but in any wyse let hym not be putte to muche vexacion.

¶ And I thynke verely, that as well in this cure as in other, the physycions of my countrey do many thynges fondly, whiche ought not to be doone. For as this medicine of it selfe causeth one to sweate, euen so it wyll not abyde compulsion. Wherof this may be a dewe proue, that I perceyued my selfe no sooner to sweate, whanne I was couered with thre or foure furres, than whan I had to wrye me but one couerlydde. But this I wolde ye shoulde vnderstand, that this pacient muste nedes sweate, and if it wyll not come naturally, than it must be prouoked meanely. For I allowe nothyng that is forced. And I warne you, that ye eschewe those, that are wonte to toste the bodyes at the fyre, or that wolde haue the stewes ouer hotte. For suche heates destroy the bodyes, and drye vp the humoure that noury she the strengthes.

And where I sayde sweate must be prouoked meanly, or easily, it muste be thus taken: that yf one be wryed with the clothes of one bed, so that the lode of the clothes greeue hym

not or erke hym: I suppose throughe the operacion of Guaiacum, he shall sweate enough.

¶ How this medycine shall helpe, and whether it healeth men sodaynly, or at leysure. Ca. xxiii.

But now I suppose it is hight tyme to declare, howe the effecte of this medicine may be percepued and vnderstande, and whan the pacyentes begynne to mend, and whether this curyng be sodeyne and swyfte, or late and slowe. Wherin, as I vse in all other, I wylle open to you those thynges that I my selfe haue both sene and knowen: but this I warne you of before, that if it haue chaunced otherwyse to any man, than I wryte, that he lay not the blame in me.

¶ I haue learned, that Guaiacum helpeth by lyttell and lyttell, and not sodaynelye, and gothe forwarde fayre and easyly, and not violentlye. For it is so farre from the trouthe, to thynke that it helpeth one sodaynlye, that sometymes from the fyrst day to the. xx. the disease cometh so sharpe, and the peyne and ache

ache so augmenteth, and the sores so enlarge, that a man wolde thynke hym selfe in worse case duryng these dayes, than euer he was before, either because whan the disease is voted vp and drawen from the inner partes, and the rootyng vp is peinfull, or elles that the alteracion, whyche than is caused in the dysposycion of the bodye, breakyng out with a great vyolence and shakyng, putteth a man to greuous peyne. For vndoubtedly this medycine draweth out this myscheuouse disease by the rootes, and that doothe it vnto some foorthewith after they begyn to take it, and to some other it tarryeth a longer tyme: but it doth so to no man before the .vii. daye, and to many (as it dyd to me) after the .xx. daye, yf it tarye longer er it worke this effecte, than the defaute is other whyle in the pacyentes, whan they wyll vse excesse in feedyng. In me (as I saide afore) the faute was in seethyng of Guaiacum, for by reasonne that the physycions in preparyng therof, made it smaller than they shoulde haue done, it was the longer er it wrought on me. And I haue harde physycions saye, that accordyng to the complexion of the bodyes, it worketh soner & slowlyer. And this is sure and certayne, whiche thyng Stromer ofte affirmed vnto me,

that if they, the whose wytte is more subtyll, and are ryght attentiuely geuen vnto studye, happe to falle sycke, theyr dyseases shall be more vehemente and longer contynue. And many thynke, that it skilleth greatly, as well in this dysease, as other, in what places of the bodye the syckenesse shoulde chaunce, for the ryght parte is more healeable than the lefte. Because sayethe Alexander, by larger exercyse the matter is stopped, and made more apte to heale. Also they saie, it is more harder to heale the vttermoste partes, because they be farre of from the bodye, it is longer they can be nouryssyed and fed. And there it is to be taken hede, whether the grefe doth ascende or discende. Celsus sayth, that what so euer griefe goth downewarde, is the more curable. And agayne. All grefe, whiche proceedeth vpwarde, is worse for the medycyne to come vnto. And that suche dyseases, that chaunce in our secrete partyes, as they are moste plentyfull and sharpe, by reason of inflamacyon (whereunto those partes are specially subiectes) so are they soonthewith and soonest healed. Whiche as in all other medycynes they maye bee moued, so for the newe vse brought vp of Guaiacum, I wotte not whether it be alway so or no. But this let

euery

euery man take hede of, that where so euer the griefe be, and with what so euer kynde of the pockes they be peyned, that they prepare welle Guaiacum, and after they haue dronke so longe therof, that it be spredde and renne into the veynes: thanne ye maye bee sure theyr ache lyttell and lyttell goth away. And otherwhyle, the ache commeth agayne, and is more sharpe and peynefull: and gothe away agayne. For after it ones begynneth to swage, and than wayeth sore and peynefulle, it endureth not longe. And they that haue sores, shall haue the flesshe eaten away aboute the sores of a great bredthe.

¶ And that is a token, they begyn to heale. For vnto me it chanced, as it neuer did afore, that aboute the. xxv. daye my legges were eaten so bare, that ye myghte haue seene the bone the bredthe of a mannes nayle, whyche thyng putte me in great feare: but without any difficultee, within a fewe dayes after the flesshe grewe, and was restored agayne. And by this I perceyue welle, that the nature of this medycine is to purifye and clense the sores vndernethe and vnder the flesshe, to proue and shewe fyrste the vertue thereof. Hytherto haue I seene fewe or none, whose sores were cleane healed, that were kepte

ekese tyll they heaked. And therfore I haue hard many expert therin say, that than Guaiacum maketh an ende of his operacion, whan the pacient returneth to his meate, and in euery thyng taketh agayne his olde custome of lyuyng. I tolde you before, that it was necessarye for me to kepe in, tyll the .xl. daye. All thynges well pondered, I perceyue, that this medycyne requyreth a longe season to worke perfectely. For the nature of this medycine is not to breake or plucke awaye the blood, but by lyttell and lyttell to amende and purifye it (in whyche bloude beyng corrupte, resteth all the force and strengthe of this dysease) and to expell and dyuyde fro the bodye, the hurtfull humours, that are nourysshmentes of this dysease, from some in theyr vryne and sweatynges, and from other somme in their sieges. And whan of this disease a man begynneth to waxe whole, than the fyrste operacion of Guaiacum is to make a man to sweate, and secondly, by the passages of the Urine it purgeth, by which meanes it fetcheth out and voydeth meruaylous foule fylthynes. And than the handes and feete waxe meruaylous colde, in so muche that they seeme to haue no heate in them at all. Wherof physycions saye this is the cause, that thanne this

medy-

medycine draweth the heate from the vtter partes to the inner, the whyche inwarde parties after they be warmed and made hotte, than the heate spreadeth it selfe into the outwarde parties. For this, without any doubt is proued, that theyr lymmes, that be healed with Guaiacum be moste hotte. And syxe or seuen wynters nexte folowyng, my legges and feete wolde be so colde, that I coulde neuer gette theym warme enoughe, thoughe I wrapped theym in neuer so many clothes, nowe they waxe so warme, that with a verye thyn hose or suche lyke garment, I put awaye the colde. These thynges thus vnderstande and knowen, we muste comme to this poynt, that is, to know the operacio of Guaiacum, and against what sycknesses it helpeth.

¶ What power Guaiacum is of, and what sycknesses it helpeth. Cap. xxiiii.

The most pryncypall and the chieffest effect of Guaiacum is to heale the frenche pockes cleane, pluckyng theym vp by the rootes, but specyallye whan a man hath bene diseased

fed with theym of a longe tyme. For I haue
fene theym, that many a daye laye fore pey-
ned with the pockes, fooner and better re-
ftored vnto theyr helthe, than they, on whom
the fcabbes beganne newely to appere. Not
that on thofe, newelye dyfeafed anye thynge
fhoulde be lefte vnhealed, but that the cu-
ryng goothe forewarde more hardelye, and
the dyfeafe ftycketh faſter, and is more gre-
uouſly plucked out. For Guaiacum doothe
refolue and deſtroy meruailouſly fwellinges,
gatherynges together of yll matters, hard-
neſſes, bumpes and knobbes. Fluxyons or
rennynges it vtterlye taketh awaye, eyther
conſumynge or tournynge the ſame an other
waye. It cauſethe the fores to impoſtume
withoute any maner of griefe. And if anye
thynge lye hyd within, it roteth it out. And
ſo of ſome (as it dyd to me) it maketh the
boones bare, of ſome it ſhewethe the ſinewes,
and breakethe the veynes, or eatethe moſte
depelye in, and it healeth theſe partyes, that
bee infected with this dyſeaſe, and with
ſueete ſtynche and fylthyneſſe, that the ſauour
cannot be abyden.

¶ And therfore the phyſycions ſay, that the
vertue of this medycyne is to heate, to drye,
and to amende the fautes of the blondde and

of

of the kyuer: but it worketh all these thynges with suche a temperaunce, that indyfferentely, whether the cause be hotte or colde, it easeth the pacientes. Wherfore with the dryenesse thereof, it restrayneth the flyxe, destroiyng the hurtefull humours that flowe out, or elles plucketh vp by the rootes the cause of theyr begynnynge, and restorethe agayne the good disposicion of the body. It doeth extenuate fleume, and the pores or passages of the vryne, that chaunce manye tymes by pervnctions to bee shutte, and also other in this dysease it openeth, ye and prouoketh and compelleth the vryne to make and haue way. For the whiche shylle some thynke it helpeth them that haue the stone, and that it compelleth the stones to issue oute of the bladder. I haue experyence, that it greately myny sheth blacke coler. And therfore it maketh a man more gladsomme, and quenchethe anger. Vndoubtedlye it hath a greatter vertue agaynste melancolye. And it taketh awaye rennynges and droppynges, and it kyghteneth his heuyneſſe, by heatyng, as it maye be thought, the brayne. It is sayde, that it amendethe sores, whyche were before yll healed, howe so euer they come, and cutteth agayne the scarres. It amen-

amendeth the leanneſſe, whyche hathe longe contynned in the body. And therfore whan this cure is done, men waxe very fat all their lyfe after. They ſaye it hath a meruaylous vertue againſt the ſtynkyng of the mouth, and doth amende the griefe of the breathe, whyche alſo cometh throughe the faute of anoyntyng. It helpeth the inwarde partes, and ſpecially the ſtomake, the whyche it whole renewyth, and maketh the brokyng as good as euer it was before. His effect is excellent for the members that be fallen away and dimynyſſhed. it encreaſeth theym, and fylleth them vp, it ſtretcheth forth the ſynewes that are ſhronke, and thoſe that be loſe it faſteneth and maketh ſtronge. It is alſo proued, that ſuche partes, as throughe this dyſeaſe be made dead and without feelyng, are agayne quyckened and brought to their olde feelyng and luſtyneſſe. I ſayde before, that as towchyng the beaky it varied. For ſome it dyd bynde, and ſome it made laxe tyll they were weype. And agayne, ſome it dyd bynde in the begynnynge, and afterwarde it looſed theym, and made them lanke belyed. And that the verye ſhaynges broken as ſmalle as coulde bee, to the mountenaunce of halfe an ounce, was geuen in drynke to prouoke

a ſpeg-

especte. I haue also sayde, that the measure thereof is not gruen after the proporcion of his strengthe, that receyueth it. For it maketh not one weaker whan it is mynystred. And nowe this one thyng I affirme, that if it be .iiii. tymes sodden, yet is not all the vertue gone out. Wherin I doe not beleue other men, but I my selfe haue proued it. Howbeit I denye not, but the fyrste broth is much stronger. Some there are, that stedfastely beleue, that it is verye good for fistulkes and cankers, and for the partes, that be eaten with cankers. Certayne it is, it helpeth them that fetche theyr wynde with peyne, and can not breathe, if that faulte come throughe this sycknesse, or throughe anoyntyng.

¶ And for as muche as I haue shewed before, what euyls come with this sycknesse, it were but laboure in vayne to repete theym, whyche all it taketh awaye, destroyeth and vanquyssheth, as I before tolde: and that (if they be olde) verye lyghtely. And in lyke maner it helpeth the gowte. For I my selfe haue sene two restored to helth, whiche were sore vexed in theyr feete: but yet the physytions saye, that it helpeth onelye those that haue gotten the gowte throughe colde: whyche thyng I kenne to theym into complaynes of.

¶ It is also an helthfull remedy for the palsey, and especially whan it is newe and lately begunne. For than it quencheth and dryueth it awaye: whyche thyng I dooe wryte vppon the reporte of faythefulle and sadde men, that haue knowlage therof. For as for me, I dyd neuer hytherto see any that was so delyuered.

¶ Ricius tolde of a leper, the whiche thoughe he were not cleane delyuered by this medycine, yet was he made muche better and cleaner, and suche a man as menne myghte suffer his companye: so that Ricius iudgeth, that this medicine is able to hide and stop leprosie, thoughe it can not take it cleane away.

¶ But if this cure were vsed onces agayne or often, than he beleued, that the greatte hurte of that disease shoulde be put of for a longe tyme. And more ouer he had greatte hope, that yf this sickeneesse were thus preuented in the begynnyng, it myghte vtterlye be purged and clensed, and the sycke restored. And for as muche as this medycyne hathe vertue to dryeye vppe, some goo aboute to mynyster it for the water betwyxte the fleesshe and the skynne, whyche is called the dropsye, the ende wherof we loke for. It is welle knowen to bee profytable agaynste the fallynge

euyll, as the physycions saye, yf the dysease be of a colde kynde. I haue seene theym that were inwardely dyseased and greeued with many other syckenesses, that were of an euyll and corrupted stomacke, and coulde but badlye dygeste, and whan they woulde recouer theym selfes from theyr longe feblenesse and syckelynesse, and repayre agayn theyr strengthe and helthe, haue prepared theym selfes vnto this cure, the physycions not aduysyng them the contrary. And Ricius approueth the same in many. For so muche as he knewe (as he sayde) that a whole man or but lyttell acrased, myghte come vnto this cure without any hurte: and he dyd perfectlye beleue, that the good lykyng of the body was kepte, preserued, defended, and confyrmed therwith. Let it nowe contente you, to haue harde spoken these thynges of the helpes of Guaiacum, of the whyche yf any manne wyll aske me the causes, I wylle sende hym to the physycions that be expert. For as for me, I professe no suche thynge. Neyther yet dydde I begynne this booke, to thentent that I wolde by and by geue a reason of these thynges that I woulde wryte, but this thyng I promysed, what so euer I founde of Guaiacum, and perceyued by ex-

perpence, other in my selfe, or in other, and what so euer I had eyther sene or heard of other, that wold I faithfully and truely put in wrytyng, leauyng an occasyon to many after me, to declare the thyng as it is worthy. And nowe that all men may knowe, what Guaiacum hath done in me, I wyll shewe in what partes of my body, and after what facion I was diseased.

¶ What dyseases this remedy hath taken from me. Cap. xxv.

By this one chaunce it is knowen, that we oughte not to dyspayre in any bodyly dysease, though we be brought neuer so nere to dethes dore. For howe manye were we, after the physicions hadde geuen vs vp, that were restored to helthe through the sodayne and (as a man woulde say) the heuenly helpe of Guaiacum?

¶ I knowe one, my very sure fryende, whyche whan he sawe me so bytterly vexed with this syckenes, that for peyne I coulde neyther rest by nyght, nother eate by day, aduysed me to kyll my selfe, seyng there coulde no remedye

dye be founde, and my body semed to droppe awaye in sylthy matter, to my greatte peyne and sorowe, and no hope at all of recouerye, saiyng to me, it becometh the to be delyuered from this euyll. Whether it wyll or not. But he had forgotten, that we were thrystyans, and remembred to well, that we were frendes and louers. For it is our part to beholde all thynges in theym that wytnessed in times paste, whome we nowe call martyrs, vnto the worlde, oure sauyour Thryste manfullye sufferyng for his sake great turmentes and peynes. Nowe be yt, yf anye thyng maye cause a man to longe for deathe, truely it is the tourmente of this syckues. For I vtterly deny, that euer the father of Licinius Cecine, suffered anye suche sorowe or peyne, whanne he slewe hym selfe wyth the inyce of Napauers, Or that euer any other, whyche dyd lykewyse, felte so intolerable euyls, as this syckenes causeth. For this pestylence besydes all his vexacions and tourmentes (whyche passe farre all other) onely with his fowlenes and lothlynesse is able to make one wery of his lyfe.

When Speusippus the phylosopher was ones plucked and drawen with the pallseye, that he dispayred to escape, and than mette

with Diogenes, and badde hym well to fare and good herthe: Diogenes, they saye answered, saiyng: And thou lykewyse farewell in no meanes, seyng thou arte suche one and canst be contente to lyue.

¶ The same Diogenes, that was wonte to be so styffe a philosopher, what trow ye wold he haue sayde, if he had beholde and sene me, whan I was lykewyse vexed, as they that hadde the palsey, and besydes that was so lothesome bothe in syght and sauour, that all were greued with me, and some dydde hate me? And yet I dydde lyue and had some hope, although I had ben oftentymes deluded and mocked through the greate promyses of the physicions. And lest any man shoulde thynke that my disease was eyther lyghte or in one parte onely, I wyll shewe in what takyng I was. Fyrst I coulde do nothyng with my lefte foote, for there had thre cuylle dwelled viii. yeres and more, and in the mydlegge, where the shynne is couered with flesshe very thynne, there were sores inflamed through the inflamacion of the flesshe, rottyng with greate ache and bournyng, and as soone as one waxed whole, an other brake vppe. For there were many, here some and there some, whyche coulde by no helpe of the physycyons

be

be brought together in one. Ouer them was a knobbe so harde, that a man woulde haue thoughte it a bone, and in that was excedyng peyne and ache, beatyng and pryckyng without ceassyng. There was also verye nyghe to the ryghte ancle aboue, a certayne swellynge and gatheryng, whyche was also hard lyke a bone, and was the oldest of all, wherin remayned the remenauntes of this pestilence freshe and newe rysen.

¶ Whan the phisyciōs wente about this with yron, with fyre, with hotte yrons, or with any other instrument, they profited nothyng: sometyme it was swollen very vehemently, with greate peyne and akyng, sommetyme it asswaged and was gentyller. And it greued me lesse, whan my foote was holde towarde the fyre, and yet woulde it not suffer to be couered with muche geare: it ranne so that a man woulde haue thoughte it woulde neuer haue ben stopped. Vnd as often as I woulde reste or stande vppon my foote, my peyne was intollerable: thanne vpwarde the calfe and the knee were meruayllouse colde, and as thynges deade. The thygh was cleane worne awaye and consumed to extreme leannesse, and the skynne was so thyn, that there semed nothyng els lefte to couer the boone

with. Moreouer the ioyntes were so louse, that longe tyme I had muche adoe to stande alone, and to be shorte: the one of my buttockes was but a thyng wethered away. In my lefte shoulder there was suche peyne, that I coulde not lyfte vppe myne arme: the extreme partes of my shoulders were weake and woxen verye styffe: in the myddes of the brawne of myne arme there was a swellyng as muche as an egge, and as for the reste of myne arme euen to the verye hande, was cleane worne away. And on the ryghte syde, a lyttell vnder the lowest rybbe, there had I a sore, whyche was not in dede peynefulle, but it boyled oute certayne sowle and stynkyng mattyer, and issued verye sylthye after the maner of a systule with a narowe mouthe outwarde, and inwarde it was of a large holownesse. And aboue hym there was also an other as thoughe a bone hadde benne bredde there vpon a rybbe. And to conclude, I dyd playnly feele a streame and issue come downe behynde from the toppe of my heade vnto all these. And where it began, the leaste touche in the worlde made my head to worke as though the brayne panne had ben broken, nother myghte my face be tourned backewarde, but as it was tourned with the whole

body

bodye. This one thynge yet woull I not passe, wherefrom yf Guaiacum hadde delyuered me, and done nothynge elles, yet oughte I to haue lawded and praysed his vertue greattely, and that is noone sleape, whyche I coueted so deadly, and was so muche geuen therevnto, that almooste in syxe yeres space, there skaped not one daye, whanne the physycyons cryed oute vppon me, saiynge: that was the cause of all my dyseases, and yet I coulde not refrayne my selfe from it, But nowe is that gone so farre from me, that I trowe if I shoulde enforce my selfe to slepe in the daye tyme, I coulde not. With alle these, and so great euyls all thoughe I was so maystred, that all men dispeyred my helth: yet my good aungell (I beleue) wylled me to tary and loke for somwhat. And lo throughe the helpe of Gauiacum, I am bolde nowe to lyue, and to drawe breathe agayne. Whyche mynde god geue to all good menne, that they neuer ceasse to hope and truste. As for me, I repente my selse in nothyng, and yf by any meanes longe lyfe myghte be graunted vnto me, I haue greatte hope, that I shoulde lyue whole, sounde, and [illegible]. And of this disease and of the remedyd [illegible] Guaiacum, I haue writen these thynges, that came to my mynde

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very faythfully, truely, and as my learnyng wolde ſuffer me, and here wolde I make an ende, yf I thought it not neceſſary to admonyſhe theym, that ſhall reade theſe thynges, howe after this cure the ſycke muſte be ordered, as touchyng the order and maner of theyr lyuyng, whiche thyng I wyll performe and that breuely.

¶ As touchyng the order of lyuyng after this cure is paſte, what is to be obſerued. Cap. xxvi.

I Gaue warnyng before, that after this cure is paſte, and the paciente is departed owte of the cloyſter of thys medycyne, wherein he was cloſe kepte, he muſt vſe conſequently in his lyuyng a certayne dyet and order by the ſpace of .iii. or at the leſt .ii. hole monthes, And nowe that we be come to the very proper place to entreate of the ſame thynge, I ſaye that it is ſo neceſſarye to be doone, that who ſo euer hathe recouered his helthe, excepte he afterwarde [redacted] good hede, dylygentely obſeruyng many thynges, and lyue for a ſpace vnder a certayne rule, as thoughe he

be were yet ſhut vp: I ſaye playnly that his helthe ſhall not longe endure. And therfore three monethes are appoynted vnto ſuche as were eyther greattelye conſumed and lowe brought in theyr ſyckeneſſe, and hadde many iſſues, and auoyded muche, or els were ſore hurte in theyr ſynewes and lymmes, or be ſo weakened in theyr bodye, that a lyttell tyme can not be ſuffyciente to gather vp perfytelye theyr cromes agayne. And on the other ſyde they that be ſtronge, and not ſo farre gone, nor broken, vnto ſuche. ii. monethes, after theyr ſettyng out are enough as it is thought. But becauſe I woulde prouyde ſurelye for theym that wyll folowe me, I wyll aduyſe theym to obſerue and keepe this preſcrypte verye longe, and to begynne with, they ſhall abſteyne theym ſelfes longe tyme from the fleſſhely acte: Becauſe they that be recouered throughe Guaiacum, haue theyr bodyes verye tender and vtterlye weake as yet, as thoughe they hadde benelately newe borne. And therfore if they ſhoulde haue the compayne of womanne, whereby the newe gotten ſtrength is weake and grene, and not yet ryped: it wolde by and by diſſolue and deſtroye the ſtrengthes and myghtes of all the members for euer. And for as muche as the vſe

of carnall copulacion bryngeth into perylle not one membre by hym selfe, but all the hole body at one chappe: What other thyng may we say, he pretendeth, that medleth carnally with women (beyng so febled) than willyngly to slee hym selfe, or at the leaste spedyly to destroy his naturall strength, and plainly cast his helthe away.

¶ And yf some be forbodden the companye of women, whyche be neuer the lesse of good lykyng in bodye, and haue no dysease at all: Howe muche ought they to auoyde and flye it, that thus haue loste theyr helthe and myghte, and muste labour all that they can, to repayre the same agayne? And if before. xiiii. yere of age none is stronge enough vnto that acte, because his strength is not full furnysshed to putte so ieopardous a thynge in experyence: How thā ought he to beware and take hede, that is thus nowe borne agayne, and hathe so yonge and tender a body, that he offer not hym selfe to be rasshely plucked and torne before he haue receyued his strength, and is well hardned therin.

¶ The nexte poynte here vnto is this, that though they shall haue a gredye and sharpe appetyte to meate, beyng emplyed with contynualle hoanger, yet they muste resyste the same

same, and as muche as maye be, to behaue them selfe very soberly and scarcely in theyr fedyng. And therfore they muste fyrste vse verye lyttell meate, and afterwarde somme what more, goyng foorth by lyttell and lyttell, so that there maye be a good space ere that they come to theyr olde custome of eatynge, exercysynge theym selfe softelye, begynnynge no newe thyng hastyly or sodeynly, vtterly absteynynge fre all wynes, except it be fyrste delayed with muche water, and be also of it selfe smalle, and of good sauour and clere, and yet so, very moderatelye. Neat hym also, that is cured, be well fensed againste the vyolence of the ayre, and specyallye in those tymes, that be greuouse with colde wynde and rayne, or alles let hym goe foorth abrode very seldome. He may take meate twyse a day, but at euentyde very lyttelle, and all that tyme he maye neuer folowe his appetyte, but muste auoyde fulnesse, as the greattest euylle that can be. He muste also aboue all thynges, forbeare fysshe, and fede, vppon younge and tender flesshe, suche as is of lyghte dygestyon, and nourysshethe purely, whyche they be, ye maye knowe by the physycions teachynges. And these thynges muste haue place, in the sayde two or iii. monethes,

monethes, for other thynges, whyche shall be further obserued, maye be learned more playnly in the thynges folowyng. For now I wyll aduyse and monyshe with fewe wordes, not onely them that are recouered by Guaiacum, but other as well from what soeuer disease they be delyuered, if they tender theyr good helthe and welfare, and desyre to be longe in prosperitee, what thynges they shall folowe. And here it is chiefely to be noted, howe be yt all doothe nowe knowe it, that this one thynge is it, that maketh this sickenesse to be very grenouse, because there is greate difficultee in dyettyng. For whan this disease is ouercome, it is not one onely, that muste be obserued in the order of our lyuyng, but many thynges and dyuerse muste be reckened vpon. In so muche as what soeuer thynges there be, whether they be with or agaynst all the dyseases, whyche I sayde before folowed this sickenesse, he that is recouered, must set them before hym, endeuouryng hym selfe with all dylygence to absteyne them, that make with hym, and to aduoyde them that be agaynst hym. wherfore he must be alwayes very carefull in his lyuyng, that all thyng may be done ordinatly. Notwithstandyng if this medycine haue saued anye,

there

there is for theym greatte comforte, because they that are experte therof, playnly thynke, that after the pacyentes haue ones receyued their helth, & the tyme of obseruacion, whiche foloweth this cure be paste, nothynge that is not contrary to theyr olde maner of lyuynge can putte theym in any daunger, so that they vsed not before to lyue without order vtterly. For that same order shal serue hym, that is thus restored, as shall serue theym, that neuer had the sycknes. Wherfore they thinke it not so muche to be regarded, what a man eateth, as howe muche he eateth: And therfore no kynde of meate to be forborne, noo choyse of meate to bee hadde, concernynge the qualytee of feedynge, nothynge to be cared for, but that whyche is knowen to apperteygne to the common conseruacyon of healthe, and to the vnyuersall auoydynge of all maladyes and dyseases. Wherin that that Celsus teacheth, perchaunce shall not be the least, whyche is, that euery man take heede, leaste whyle his bodye is in prosperytee, the aydes and succour agaynst aduersitee be consumed and wasted.

¶ Helthe is preserued, as the same Celsus saythe, by dyete, by medicines, by oyntynges, by frictions and rubbynges, by baynes, by

exercyse

exercyse, by carryage abouke, by cleere and pleasant readyng: whyche thynges howe they ought to be considered fully and wholy, I leaue you to aske of hym. Here wyll I brefely towche a fewe thynges, and suche as appertayne to dyete. This I thynke they muste feede pleasauntelye and moderatelye, and take suche meates and drynkes, as be of lyghtest dygestyon. For as Paule sayethe, The chiefest poynte of education is, that the meate be such as wyll lyghtelye dygeste and nourysshe well, not slowe in dygestynge, nor clammye, nor plentuous in superfluitees: and the drynke to be small wyne, white, and pure, and a lyttell dekayde with water.

And Celsus saieth, See your meate be not fatty, clammy, nor wyndy. And by his counsayle ye muste abstayne in all suche dyseases from all maner salte meates, sharpe, sowre, and bytter. For the same reason, I thynke, whereof I made mencion before. And Paule sayethe, In eatyng, the greatteste faute is sacyetee and fulnesse. For all though the healy dygeste well, yet the veynes to muche replenysshedde, labour sooze, they swelle, they breake, they be stopped and fylledde with wynde, and playne it is, that the worst dyseases of all come of sacyetie. He thynketh this

this onely to be auoyded, that no man fylle hym selfe. And I iudge the same but not only, for I woulde more ouer nothynge to be dressed deynteously, nothynge to be sawced curyously, and that many dysshes of dyuers kyndes be not sette before vs, nother wylle (as the ryche menne vse) fyue or seuen, or sommetyme tenne measses at one supper to be broughte in. For a man woulde not beleue, howe muche these thynges hurte, not onelye the stomacke, but also the whole digestyon. And therfore I wyll repete again this thing, whyche is spoken of the same authour: Varyetee of meates is greatlely to be auoyded, specyally whan contrary operations and vertues be in theym. For whan they be so thrust in, they resyst digestion: and the same thinketh Galene, and Auicene, and as many as be of pure iudgemente in phisycke.

¶ Cato (as Tully writeth) commandeth so muche meate and drynke to be receyued, as may refresshe the strength and power of the bodye, and not oppresse it. Wherfore by the counsaile of Xenophon, we must make for the most parte a small dyner, and that there may be a place for the supper.

¶ Playne this dysease is of that sorte, that Galenus thynketh to come of fulnesse wyche

che thynge is thus to bee vnderſtande, not that I thynke all that lyueth in ſurfettynge, ſtreyghte way to be caſt into the frenche pockes (all thoughe ſuche ſhall not eſcape dyſeaſes, no not moſte greuous) but yf any haue ben beyed before with theym, and than healed, eate and dronke intemperately, he muſte nedes fall againe into them. And therfore the meate that is receyued, lette it nother bee dyuerſe nor muche, that the ſtomacke be not loded, and dygeſtyon letted. And agayne let it be (as I monyſſhed) eaſye in dygeſtynge. Plynie ſaythe, all maner ſharpe meates, all that is to muche, and all that is haſtelye receyued, bee harde in worckynge, and harder in ſommer than in wynter, and harder in age than in youth.

¶ It is wrytten in Tully. He that medleth not with exquyſyte meates, looded tables, and often cuppes, ſhall not be combred with dronkenneſſe, rawneſſe of ſtomacke, or dreames. But for as muche as whan this cure is done, we muſte prouyde, howe the bodye, that hath hytherto benne emptyed and made leane, may be brought agayne vnto his olde ſtate, therefore peraduenture thoſe meates muſte be vſed, that increace and fylle the body, not with noyſuke humours, but ſuche

as Celsus reherseth in the thirde chappter of the fyrste boke.

¶ Pliny also sayethe, The bodies growe and increace with sweete and fatte meates, and with drynke: they diminysshe and goe downe with dry, keane, and colde meates and thrust. But this muste be wyselye vnderstande, for those thynges, whyche I haue ofen before monysshed. But seyng Galenus warneth vs in all thynges to take hede to the beaky. For what so euer saith he, is corrupted, in that it is a cause of rot vnto al the body, and so of diseases: I thynke it best to take those drinkes and meates, as Celsus teacheth: whyche do both nourysshe and make the bely softe.

¶ But yf any through the dyuers prouocacyon fylle hym selfe, and lode his stomacke with meate, more than it is able to beare, yf he lyste to seeke helpe by slepe, let hym heare Plynie, saiyng: To dygest in slepe, it maketh more for the corpulentnes than the strengthe of the bodye. And therfore the physycions wolde haue the great fatte wrastlers to make theyr dygestyon by walkyng. But if he had leauer ease hym selfe by vomyt, as many doe counsayle, and Paule specially teacheth, for through vomytes many euyls oftentymes haue ben stopped, and withstande, lette hym

reade his doctrine, shewyng howe one maye lyghtly vomyte. And if nother of these be regarded, or to late proued, than peradnenture he muste go to physyke, whervnto if the sycke be compelled, I canne geue hym none other commaundemente, but euen the same, whyche I haue oftentymes spoken, that he committe hym selfe to a sober and learned physycion, or to a weke experte, rather than to one that is of high exquysite learnyng, and to hym that poureth in no medycynes, but of very constraynte, ye and those medicines that be symple and not compowned and myngled with many thynges, and as muche as maye be, mynistreth the thynges of our owne countrey growyng, and not thynges farre fette. And if suche a phisicion counsaill you to take a laske, thanne see ye remember that whyche Paule teacheth, whiche is, that ye doe it not ofte, leste through often prouokyng, nature forget the offyce of clensyng of the bodye of hir owne motion.

¶ As concernyng meates, whyche bee holsome, and whyche vnholsome, and howe euery kinde of meates helpeth or hurteth, excepte a manne declare it to the vttermoste, it were better speake nothynge therof: And therfore I woulde haue the authors redde,

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as Celsus, whyche entreateth shortly of the kyndes of meates. And Paulus, whiche handleth at large in. xxiiii. chappters the natures and vertues of meates: or els Galenus, whyche by hym selfe is sufficient for all, pretermyttyng nothynge in the bookes of nourysshementes. And so woulde I nowe haue made an ende of feedyng. yf there hadde not chaunced to come to my minde certayne thinges worthy to be noted. And fyrste I wyll admonysshe youof egges. There is no meate (saieth Pliny) lyke egges that nourysshyth in syckenesse, and lyeth not heuye, and that is in stede of wyne and meate bothe.

¶ And Auycene affyrmethe, that yolkes of egges of a henne, of a partrige, or of a phesaunte, dooe passe all meates for theym that haue their bloudde diminyshed, or theyr herte faynted. Alexander Aphrodisius thynketh, that it conteyneth in it selfe the qualytees of all the elementes: and to conclude, there is in an egge a certayne shewe of the worlde, bothe because it is made of the foure elementes, and agayne because it is gathered rounde in sphere facyon, and hathe a lyuelye power. Egges fryed many do forbydde: amonge the whyche are Paulus and Galenus, And dothe not allowe the foode of her-

bes. And many other do forbyd the same, all thoughe Marcus Cato praiseth brassicam aboue the moone. He that eateth daylye his fylle of Ptisana, his nutrymente Galenus thynketh can by none other meates be hyndered. And the same thyng woulde I saie saieth he, by beanes: if they fylled not with wynde. Of the vse of mylke both in meates and also in medycines, Paule dothe entreate very goodlye. Alexander saieth, mylke is lyghte in dygestyng, and nourysshethe well. For that may lyghtly goe into bloudde, that is made of bloud, and in a maner it is bloud made whyte.

¶ Of many thynges I haue shewed yon a fewe, but yet he that desyreth to haue helthe, ought, saieth Paule, to knowe howe greate power wyne hath. And the same saiethe, yf wyne freate any man, he muste drynke colde water. And the nexte daye drinke the iuyce of wormewode, and walke vpon it, he muste rubbe his bodye and wasshe yt, and than refresshe hym selfe with lyttell meate. Wynes that were latelye muste, and also wynes that be to olde, muste be auoyded, saieth Galenus. For these heate to muche, and the other nothyng at all. That feedyng saieth Paule that kepeth a man bare and sklender, is mu-

che

ethe surer for the healthe, than that whyche maketh one fatte. But for as muche as lyttell meate geueth nother strengthe nor steedinesse vnto the bodye, therfore he after addethe, saiyng. Suche meates as are of a meane nature, are the chyeffe nourysshementes of all. For they ingender bloudde of a meane substaunce. And as suche are moste meteste and conuenyente for our bodyes, so bee they that bryng foorth yll humours most noysfull, and therefore muste they alwayes be auoyded. This saythe Paule. And he teacheth more ouer, that rye breadde nourysshethe more than all other, and that wheaten bread is of harde dygestyon and wyndye, and that barlye breadde is of lyttell strength. He that wyll knowe the vttermooste of feedynge, let hym reade this Paule and Galenus, as I sayd. We in this countrey neuer vsed annoynt tynges, in Italye they haue vsed theym, but nowe they be almoste lefte. And Galene commendeth rubbynges of the bodye aboue all thynges, inuncteatynge oftentymes and many thynges therof, and specyally in his bokes of preseruyng healthe. And the same doth Asclepiades hyghly auance, and Hippocrates also very greatlye, whose saiyng this is, whyche was after hym repeted of manye.

Throughe rubbyng, if yt be vehemente, the body is made harde: if it be softe and easy, the bodye is made softe: if it be muche, it dimynishith: if it be meane, it fylleth.

¶ In our dayes that high lerned man Erasmus Roterodamus, vsyng thus dayelye, and specyally in the mornynge at his vprysyng, thynketh therby that he preserueth his helth, the weakenesse of his body (whiche is verye greate) not withstandyng. And hath warned me dilygently, that aboue all other thynges, I and all other studentes shoulde vse the same. I folowe the counsaile of my frende, and fynde ease therin. Some forbyd wasshynges and all maner bathes, and they saie, that they be vnholsome for all suche as be recouered from this dysease. I thynke because they mollify the synewes, and lose them, and therfore they wyl not that water shuld touch theym, and yet they doe not, sauyng for that, improue sweatynges. Water hurteth the synewes, though it be warme saieth Alexãder, not because it is warme, but because it is moyst. Paule commendyng warme wasshyng sayth thus: It taketh away werynes, it shaketh downe fulnesse, it heateth, it mytigateth, it mollifieth, it dysperseth, it prouoketh slepe, and maketh all the body fatte. And is verye

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commodious and agreable bothe to man and woman ponge and olde, so saieth Paule. Notwithstandyng the Italyanes nowe a dayes wasshe not but very seldome, wherof I dooe not meruayle, seyng in tymes paste they vsed it dayly, as wrytyng testyfieth, and also the tokēs of the bathes remaining at Rome, whiche were buylded lyke vnto cities.

¶ In exercyses Galene teacheth, that measure muste bee kepte and obserued, saiynge, Immoderatenes I reproue euery where. Be lykewyse sayth, As exercise before meate is the chiefest thynge to preserue helth, so is all maner motion after meate moste noifull. For the meate is scattered out of the healy, before it be digested, and therfore gathereth manye grosse and raw humours in the veines, wherof all maner dyseases are wonte to bein gendred. Paule auyseth vs, so longe to exercyse our selfe, vntyll the body begyn to swell and waxe redde, our motions stronge, equall and easye, and the swette seme to be wrapped with vapour: than fyrste to reste, whanne any of these begynne to chaunge. They monysshe also to geue reste and quyeteneſſe vnto that member, whyche was lately restored to helthe. And Hippocrates saieth: The remedy of the foote is reste. Wherof Alexander ga-

thereth that, that whiche is healed agayn, muste nedes haue reste. For motion (saieth he) causeth flowynges of the superfluouse mattyer, whiche may reyse and styre vp inflamacion. The woorste thyng that can be to hym that hath akyng knees, is to ryde, saieth Celsus. He also thynketh it not good for them that be gowty. The old men exercysed them selfe also in voyce, that they mought syng and also rede more clerely.

¶ I sayd I wold entreate of these thynges, as occasion gaue, not muche regardyng any order, but as euery thyng, woorthy to be noted, shoulde come to mynde. And therfore let no man loke for any greatte thynge here, yf there be any that wolde knowe, I haue shewed in what authors what thynges he shall fynde. But lo, here commeth an nother to mynde, he that wyll preserue his helth, muste take hede (saieth Galene) to two thynges specially, one is, that the meate bee agreyng and mete for hym: an nother is, that there folowe good brookynge, and clensynge of those superfluytees, that are lefte of the meate. It is recited by Gauke, that the olde men thought it was suffycient to defende and preserue helth, if the burden of the beely and bladder were daply vnloded well and with-

oute faulte, accordyng to the porcyon of the meate and drynke receyued. Galene as concernynge the vse of Venus, hathe lefte nothynge vntowchyd, affyrmynge, that acte to be an ennempe vnto the healthe of all theym that are drye of complexyon, and specyally of theym that are also colde. For Venus sayeth he, is vnhurtefulle onely vnto theym, that be hotte and moyste, and be aboundante of sede. And agayne he saeith: They that haue theyr bodyes well tempered and without faute, ought not vtterly to abstreyne from Venus, as they that be colde and drye ought. Also Paule sayth, drye copulacions hurteth all men, and moste of all, yf colde be ioyned to drythe, so that they onely, whyche bee hotte and moyste, may vse it without ieopardye. As labours are profytable vnto helthe, so are also copulacions, yf they be vsed with measure. This one thyng ought all to know, that all they that haue hadde the frenche pockes, ought with great care, forkone of theyr synewes to auoide carnall copulacion. Paule iudgeth yt well doone to exercyse chylderne, that throughe the labour of bodie and mynde, they maye be brydeled and restrayned from the violence of bodyly pleasure. Hippocrates compareth that acte vnto the falling sickness.

Alexan-

Alexander Magnus was wont to say, that copulacion and sleape were two the greattest tokens of mortalitee.

¶ The holsomnesse also of the ayre muste be loked vpon, whiche is a good poste of helthe. That ayre, saythe Paule, whyche is infected with euyll vapours, puffynge out pestylence blastes, or is nygh vnto a synke or draughte, or is mustye, or is kepte in a valey, compassed round about with hylles, hurtethe al ages. And the best ayre is most holsome. For vnto a temperate body a temperate ayre is profytable sayth he, and a dystempered is for hym that hath a contrary temperature. Spekenesse is nothyng eles, sayth Galene, saupng a mocion without nature. Than he saythe: The physycions vnderstande hym to be whole, all whose members be accordynge to the course of nature: and contrarye wyse thanne to bee sycke, yf any parte goe out from his nature. It is forbydden by the doctryne of the physycions, that no man drynke strey ghte vppon chafyng. They saye also, that all sodayne chaunges are daungerous. This is also admytted for trouthe, that contynual ydelnesse is moste contrary to good helth. And contrarey wyse, Meane exercyse is greate ayde and succour. Galene sayth, depe reste of the body is

is the greatest euyll that can be for the preseruyng of the helthe, as moderate labour is the greatest good. As pertaynyng to slepe, whan it oughte to be taken, and howe muche, Paule teacheth aboundantly, and also what commodytees folowe, whan it is well taken in tyme. With noone sleape there is none that holdeth. For such as be of a sad nature, or be troubled with thoughte and care, the physicions iudgeth very good to call for som maner pastymes and mirth, to fynde out by some meanes, whereby the herte maye be chered, and the sadnes of mynde eased. Pensyfenesse saieth Paule, must be dryuen away with the sweteneſſe of soundes.

¶ He that is in good helthe (saythe Celsus) and at his owne lyberte, needeth to care nother for medicynes nor oyntmentes. Whyche thyng as I doe allowe, and wolde not them that be of good lyking and helth, to be bound greatelye to any maner rule of lyuynge: so thynke I it nedefull for theym, that haue ben sycke, or haue syckely bodyes, or doe folowe suche kynde of lyuyng, that they canne not well defend the bodyly helthe, to haue a rule of lyuyng, to order them selfe by. For Galene monysheth, that a lawe and rule of lyuyng is in no wyse superfluouse. For diete,

saythe

ſaieth he, is a very medycine.

¶ Theſe thynges that I haue here wꝛitten, moſte noble pꝛynce, I repute moſte pꝛofy-table to this pourpoſe, bothe by myne owne and others experyence, and alſo by the teachyng of them that were hygbly learned. The whyche thynges I haue wꝛytten vnto your excellence, not becauſe ye ſhulde your ſelfe make a pꝛoufe of theym, from the nede wherof, I beſeche our ſauyour Chꝛiſt to ſaue and kepe your magnyfycence, but that they maye be readye, if any of your court chaunce to haue nede of them. And of ſuche thynges as I haue wꝛyten, ye ſhal vſe the iudgement of Stromer, as I ſayed before. Foꝛ your other phiſicion Gregoꝛy Coppus hath ſeene thoſe thynges alredy, and dydde helpe me in ſome of them, but that was incydently, whan from hym I ſped me to Moguncia, foꝛ buſynes that I had there. But if it had ſo foꝛtuned, that I myghte haue bene in your courte with hym, Foꝛ than ye were awaye in Germanye, I ſhulde haue intreated moꝛe warely of all theſe thynges, and ſette fooꝛth my boke moꝛe perfectly. But howe ſo euer it be nowe, I pꝛaye youre excellence to take it welle in wooꝛthe. And I pꝛeſente it vnto you foꝛ a gyfte and token of this newe yere, whyche

I praye god may be luckye and prosperouse vnto you, And as fortunate as your owne herte wyll desyre, without dysdayne or enuye of any person. Thus I commende me vnto you, moste noble, moste worthy, moste benigne, and excellent prelate, whom almyghty god longe kepe in good helthe and prosperitee. Amen. Wryten at Moguncia with myn owen hande.

Thus endeth this boke De morbo Gallico, compyled by Vlrich Hutten knyght.

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